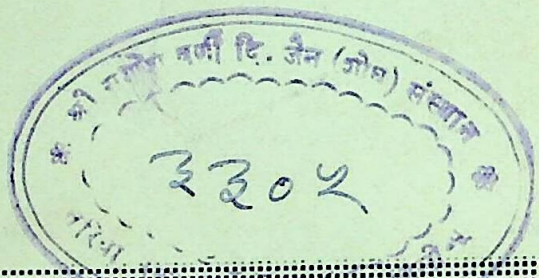
CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

1.6 VHP

3302

Studies in Philosophy and Religion



Dr. R. S. Mishra

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

BOUT THE BOOK

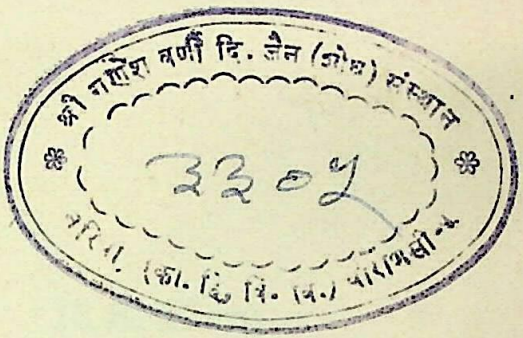
his book comprises twelve essays including
ıtroduction in Philosophy and Religion.
ıe author shows a deep and intimate
lationship between the two and does not
lieve in their divorce. They can be
stinguished but cannot and must not be
oarated. Philosophy is primarily con-
rned with the question of Reality as a
ole, the question of the structure of the
or Sat, The enquiry into the nature
ng or Sat, he maintains, is necessita-
by the very existential situation of
n. The pre-suppostions of Philosophy or
taphysics are derived from religion
n man's spiritual experience and not
n his conceptual thought. The author
kes a deep and penetrating study of
concept of Reason in the light of
hyamika Philosophy the Advaita
ant, and also in the light of two great
ern thinkers Shri Aurobindo and Paul
ch. The author also discusses some of
oasic problems of Religion and religious
ght with clarity, freshness and
ht and in the perspective of some of
great Religious of the world. A most
y feature of the book is that the
ent Essays provide unity in thought
utlook and help stimulate the readers
oroach the deeper problems of Philo-
and Religion with a broad outlook
athy, critical spirit understanding
sight.

Rs. 25·00

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

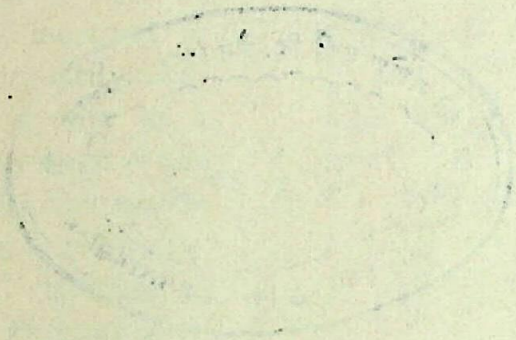
CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

3304



Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri



Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

STUDIES
IN
PHILOSOPHY AND RELIGION

R. S. Misra
Department of Philosophy,
Banaras Hindu University,

With a Foreword
by
Prof. Kalidas Bhattacharyya

BHĀRATĪYA VIDYĀ PRAKĀŚANA
Vārāṇasī—1 (India)

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Publishers:
Kishore Chand Jain
Proprietor
Bhāratīya Vidyā Prakāśan,
Post Box 108, Kachauri Gali,
Vārāṇasī–1 (India)

© Author, 1971

1st Edition
March, 1971
Price : **Rs. 25.00**

Printers:
Vārāṇasī Mudraṇa Sansthāna
D, 51/42, Suraj Kund,
Vārāṇasī–1 (India)

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

To
The Sacred Memory
of
My Grandfather
and Grandmother

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Foreword

In the present work Dr. R. S. Misra has thoroughly examined a great many of the fundamental concepts of religion as expounded in Indian philosophy, particularly in the Upaṇiṣads, Śaṅkara-bhāṣya, the Mādhyamika system, Mīmāṁsā, Bhagavadgītā and the philosophy of Sri Aurobindo. Some chapters he has devoted to the study of Judaism and Christianity too. His study has therefore been not only expository and critical but in a way comparative also.

Interested in the *fundamental concepts* of religion, he has naturally had no time to discuss other sides of religion. What he has developed in this book is essentially a philosophy of religion. The number of fundamental concepts he has taken up for discussion is formidable. To mention a few, he has taken up the concepts of lower reason and higher reason, intuition, revelation, Absolute, *dharma, sat, asat, nirvāṇa* of the Mādhyamikas, law of contradiction and its exact role in the assessment of truth, man, suffering, history, world, etc.

With extensive and thorough scholarship in Indian philosophy, with reference to original texts, and with equal mastery of the philosophy of Sri Aurobindo and the basic philosophical concepts of Christianity and Judaism he has thrown clear light on many problems of the philosophy of religion.

Particularly enlightening are his new interpretation of the Mādhyamika notion of *nirvāṇa* and the Vedāntic concept of Absolute, both with reference to the role of the law of contradiction and his view of the higher reason vis-a-vis lower reason and intuition. His view of *nirvāṇa* as positively just value-sense is original. His treatment of the problem of the relation between *dharma* and *mokṣa* is no less interesting.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The book contains some papers on religion and philosophy already published in different journals, and though the other chapters of the book look also like independent papers he has very ably knit all the chapters into one organic whole in his introduction to the book.

Decidedly, the book is a lucid, illuminating and yet an excellent scholarly comparative work on the philosophy of religion.

Visva-Bharati,
Santiniketan,
March 20, 1971

Kalidas Bhattacharyya

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

PREFACE

The present work does not make any attempt to present an exhaustive study of all the varied aspects of Philosophy and Religion. Its aim is more humble. It tries to throw light on some of the basic and fundamental problems of Philosophy and Religion, namely, the meaning of metaphysics, the nature of the Absolute, the relationship between the Absolute and the world and the individual, the nature and function of reason, the meaning of Dharma, the concepts of suffering and nirvāṇa, Religion and man's existential situation etc. and on the deep and intimate relationship that exists between Philosophy and Religion. The author also emphasises the need of a fresh approach to the problems of the Absolute, the world-process, the individual life, reason and religion. Absolutism, according to him, does not necessarily entail the denial or rejection of the reality of the world-process. This problem can be better understood and appreciated from the point of view of higher reason or ontological reason and not by the application of dialectical reasoning or critical reason. The present work also tries to draw the attention of the readers to the necessity of a deeper and fresh understanding of the real nature and purpose of religion and its place in the life of the modern man, as it has been necessitated both by the challenges that religion has to face today from the new anti-religious ideologies and thought-currents and also as a result of the confrontation of the great world-religions.

Some of the studies that constitute the different chapters of the present work have already been published in some journals. Some of them have been developed and enlarged from papers that were read by the author in the seminars organised by some universities of India. 'The Meaning of

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Metaphysics' was published by the University of Madras in Indian Philosophical Annual, Volume Three, 1967. 'The Concept of Reason in the Systematic Theology of Paul Tillich' appeared in *Religion and Society* (Bulletin of the Christian Institute for the Study of Religion and Society) in June, 1966. 'Reality and Process in the Light of Āruṇi' was first published under the title, 'The Integral Advaitism of Āruṇi as expounded in the Chāndogya Upanisad' in Bhāratī, Research Bulletin of the College of Indology in 1961-62. 'The Mādhyamika Dialectic : A Critical Appraisal' was published in Bhāratī in 1957-58 under the title, 'The Mādhyamika Dialectic and the Problem of Causation : A Critical Evaluation'. The above mentioned two papers published in the Bhāratī are published here under new titles with some minor modifications. 'Sri Aurobindo's View of Life' was published in the above-mentioned Research Bulletin under the title 'The Problem of life in Sri Aurobindo's Philosophy, in 1959-60. 'The Meaning of Dharma' has been developed from a paper entitled, The Vedic View of Dharma, contributed for publication in Bhāratī in the V. S. Agrawal Number. 'Hinduism and Modernisation' formed the subject of a paper that was read in the seminar on Tradition and Modernisation and their Processes of Continuity and Change in India, sponsored by the United States Educational Foundation in India and organised by the Department of Sociology, Banaras Hindu University in New Delhi in 1969. 'Some Notable Features of Judaism' was published in Bhagwan Das Centenary Volume, 1969. 'The Concept of Suffering' has been developed out of a paper entitled 'Some Notes on the Concept of Suffering' read in the All India Seminar on 'The Concept of Suffering' organized by the Centre of Advanced Study in Philosophy, Visva-Bharati, Santi-Niketan in April, 1969. 'The Mādhyamika View of Nirvāṇa' has been develo-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ped out of a paper 'The Nature of Nirvāṇa in the Mādhyamika Philosophy' read in Hindi in the Sanskrit University, Varanasi in December, 1967. 'Religion, Religionism and Values, formed the subject of a paper that was read in the All-India Seminar on Religion and the Changing Values' at the Centre of Advanced Study in Philosophy, Banaras Hindu University in March, 1970.

I remember at this moment with deep love and gratitude my revered teacher late Prof. Batuk Nath Sharma who awakened in me a genuine desire, when I was in my very teens, to learn and appreciate the deeper truths of Philosophy and Religion and the mystery of holy life. I also remember with a deep sense of gratitude late Prof. S. K. Maitra who taught me Philosophy and under whom I enjoyed the privilege to do some higher study and research in the Philosophy of Sri Aurobindo. My indebtedness is also due to Prof. B. L. Atreya, Prof. T.R.V. Murti and Prof. S. L. Dar who taught me the Abc of Philosophy in my college days.

To Prof. Kalidas Bhattacharyya, I acknowledge my deep gratitude for the interest he has shown in my work and for the Foreword that he has kindly written.

I acknowledge my indebtedness to Prof. N. K. Devaraja who has taken keen interest in the present work and who also encouraged me to take steps for its publication. My sincere thanks are also due to my colleague Shri K. N. Mishra who took active interest in the publication of this work and who also assisted me in correcting some of the proofs.

My grateful thanks are also due to Shri Kishore Chand Jain, Proprietor of the Bhārtīya Vidyā Prakāshan, who has published the book.

Banaras Hindu University, Varanasi. **R. S. Misra**
March, 1971

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Abbreviations

B. G. ... ... Bhagavadgītā

Bṛh. Up. ... . Bṛhdāraṇyaka Upaniṣad

B. S. ... ... Brahma-Sūtra

Chā. Upa. ..... Chāndogya Upaniṣad

L. D. ... ... The Life Divine

M.K.,M.S. .... Mādhyamika Kārikā or Madhyamaka Śāstra of Nāgārjuna.

Munda. Upa. .. Mundaka Upaniṣad

M. K. V. ..... Mādhyamika Kārikā-Vritti called Prasannapadā of Candrakīrti.

S. K. ... ... Sāṅkhya Kārikā.

S. P. B. ... ... Sāṅkhyapravacanabhāṣya.

S. S. ... ... Sāṅkhya-Sūtra.

S. T. K. ... . Sāṅkhya Tattva Kaumudī.

Y. B. ..... Yogabhāṣya

Y. S. ... ... Yoga-Sūtra

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

By the same author

The Integral Advaitism of

Sri Aurobindo

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

CONTENTS

		Page
	FOREWORD	*v*
	PREFACE	*vii*
	ABBREVIATIONS	*xi*
	INTRODUCTION	*xvii*
Chapter I.	**The Meaning of Metaphysics.** What is metaphysics ? 1. Why there is metaphysics ? 6. Relationship between metaphysics and religion. 8.	1
Chapter II.	**The Concept of Reason In the Systematic Theology of Paul Tillich.** Ontological and Technical Reason, 12. The finitude and the ambiguities of Actual Reason, 21. The conflict within Actual Reason and the Quest for Revelation, 26, Reason in Final Revelation, 30.	11
Chapter III.	**Reality and Process In The Light of Āruṇi.** Reality as *Sat*, 38. *Asat* or non-Being as ultimately real : its criticism, 40. Sri Aurobindo's Interpretation of *Asat*, 44. Śaṅkara's Interpretation of Asat, 46. Sat as Conscious Force, 48. Criticism of Self-Conscious Reality as Cause of the world and its answer, 52. Becoming or Process as ultimately Real, 54, Criticism of the theories of Becoming, 58. Self or 'I' Inexplicable in Terms of Becoming, 60. Manifestation of the world; nature and status	38

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of the World-Process, 62. Relation of *Sat* and the world, 66. Becoming as poise of *Sat* or the Absolute, 67. Śaṅkara's criticism of the Reality of Becoming and its answer, 68. Identity of the Individual soul or Ātman with *Sat* or Brahman, 71.

Chapter IV. **The Mādhyamika Dialectic : A Critical Appraisal.** 75

The Dialectical Method, 75. Criticism of the Theories of Causation, 76. Critical Evaluation of the Mādhyamika Criticism of Causation, 79. Conditions of the applicability of the Law of Contradiction, 84. Inadequacy of human reason, 87. Higher Reason or the Logic of the Infinite, 90.

Chapter V. **Sri Aurobindo's View of Life.** 93

Nature of life, 94. Death, Desire and Incapacity, 104. Contradictions of Human Life to be resolved by its Supramentalisation, 110.

Chapter VI. **The Meaning of Dharma.** 118

The Mīmāṅsā View of Dharma, 119, Mīmāṅsā and Judaism, 121. Śaṅkara's definition of Dharma, 122. Meaning of Dharma in the Bhagavadgītā, 124. The Bhagavadgītā and the Avesta, 126. Dharma and Mokṣa : A Critical Examination of Prof. Zaehner's View, 129.

Chapter. VII. **Hinduism and Modernisation.** 141

Continuity and Change in Hinduism, 142. Universality of Hinduism, 14.6

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Modern Phase of Hinduism, 149 Hinduism and Material Progress, 152.

Chapter VIII. **Some Notable Features of Judaism.** 155
Exodus, its significance, 155. Concep- of History, 156. Conception of Man, 158. Prophetic Message delivered to the Nation, 159.

Chapter. IX. **The Concept of Suffering** 163
The Upaniṣadic view of Suffering, 164. Analysis of Suffering in the Sāṅkhya Philosophy, 167. Suffering and Liberation, 176. Suffering *In* Liberation, 179.

Chapter X. **The Mādhyamika View of Nirvāṇa.** 181
Two kinds of Truth, 183. Nature of Prajñā, 185. Nirvāṇa, its freedom from all categories, 187. Pudgala Nairātmya and Dharma Nairātmya, 191. Nirvāṇa, Saṁsāra and Śūnyatā, 192. Śūnyatā itself not a view, 194. The yogi and the common man : their different world-views, 198. Nirvāṇa as Tattva, 200. The Mādhyamika not a nihilist, 201. Three kinds of Nirvāṇa, 203. The Bodhisattva and Mahākaruṇā, 204. Nirvāṇa and Mokṣa, 207. Nirvāṇa not an ontological reality, p. 209. Nirvāṇa and nothingness, 211.

Chapter XI. **Religion, Religionism and Values**
Religion and Man's Existential Situation, 213. Religion and Religionism, 219. Religion and Values, 222.

BIBLIOGRAPHY 227

INDEX 232

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

INTRODUCTION

Philosophy and Religion cannot exist in the state of estrangement from each other. Though philosophy is primarily concerned with an enquiry into the nature of *Sat* or Being, yet it cannot afford to ignore man. It has to develop a right understanding and appreciation of the deeper problems of man's life and of his existential situation. In the same way, though religion at its deepest level concerns itself mainly with the problem of union or communion with the Divine and with the realisation of the supreme value of human life called *mokṣa*, *nirvāṇa* or salvation, yet it cannot ignore the ontological problems altogether. It has to reveal a right understanding of the nature of the Absolute or the Divine and also of the nature and structure of man and the world. Thus philosophy and religion are deeply and intimately related to each other. Both of them have their origin ultimately in some deeper urges and aspirations of man. We find this truth illustrated in full measure in the philosophic and religious thought of India.

Philosophy, Religion and Man

The religious and philosophic thought of India finds its clearest formulation and most profound expression for the first time in the Upaniṣads. The philosophers and seers of the Upaniṣads seem to be deeply impressed by the mystery of man's life and of cosmic existence and they make serious and sustained attempts to unravel it. On the one hand they are dominated by the desire to know the real nature and structure of man, of the world and of the ultimate Reality or the Absolute and on the other hand they want to free man from his subjection to *avidyā*, *karma*, suffering and death. They not

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

only want to have an intellectual understanding and appreciation of the Absolute but they also want to have direct experience of It and attain unity with It in the depth of their being. This truth is most clearly expressed in the dialogue between the great philosopher and sage Āruni and his son Svetketu in the Chāndogya Upaniṣad. Āruṇi asks his son Śvetketu if he had received that instruction from his preceptor by which that which remains unheard becomes heard, that which is not thought comes within the range of thought and that which is unknown becomes known[1]. And then Āruṇi proceeds to propound the nature of the ultimate Reality or *Sat*, and also the nature and structure of man and the world.[2] He also makes the great proclamation of the fundamental unity of the individual soul or ātman with *Sat* or Brahman[3] which constitutes the cornerstone of the Vedānta philosophy. A most striking feature of the philosophy of Āruṇi is that its great truths are propounded in a rational manner and in the light of experience, though the truths themselves transcend reason as well as sense experience and are realised at a suprarational and intuitive level. Āruṇi is neither an empiricist nor a rationalist. He is stationed at a level of consciousness where he has direct experience of the Real or *Sat* and does not have only an intellectual comprehension of It. And so he speaks like one who has realised his unbreakable unity with *Sat* in the deepest depth of his being and yet he explains the nature of the Absolute, the structure of man and his unity with the Absolute or *Sat* etc., in the light of reason and experience. He does not claim like prophets to have received that knowledge from God or from the

1. Chān. Up. VI. 1.3.
2. See the detailed discussion in Ch. III, Reality and Process in the Light of Āruṇi.
3. *Tattvamasi*.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Beyond. He expounds in a systematic and consistent way the truths which he has realised within himself at the deepest level of reflection and spiritual experience.

Āruṇi and the other sages and philosophers of the Upaniṣads do not maintain a detached attitude towards the Real or *Sat*. They teach man to have direct and immediate experience of the Real and attain unity with It. The attainment of unity with the Real according to them frees men from the sufferings of life and from the clutches of death. Indian philosophical and religious thought has conceived suffering both in its empirical as well as its transcendental aspects.[1] The philosophers of the Upaniṣads show clear awareness of both these aspects of suffering.[2] Suffering in its empirical aspect is that which is experienced by all the people from time to time in the course of their lives. It is experienced as the *feeling* of pain. It may be caused by bodily or mental disorders or by any external agencies or events. In its transcendental sense, suffering constitutes the structure of man and conditions his very existence. It symbolises man's subjection to finitude, to *avidyā*, *karma*, and the cycle of birth and death. Man according to the Upaniṣads is involved in the sufferings of life and remains under subjection to time and death so long as he does not realise his real self or Ātman. This truth is illustrated in a most persuasive and moving way in the dialogue between sage Sanat Kumar and Narad.[3] The realisation of Ātman, of the eternal, immutable, all-conscient self frees man for ever from the sufferings of life and enables him to attain everlasting joy, freedom and immortality.

Thus we find that the philosophical thought of the Upaniṣads is deeply religious in character. It not only tries to have a cognitive apprehension of the Absolute but also

1. For a detailed discussion see Ch. IX, The Concept of Suffering.
2. See pages 164-167.
3. See page 165.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

moves man to attain the supreme goal of his religious life by having a direct experience of *Sat* or the Absolute and attaining unity with It. It is true that the philosophers of the Upaniṣads show a considerable intellectual curiousity and earnestness for having a clear and right understanding and apprehension of the Absolute and its relationship with man and the world, yet their thought is not merely moved by the speculative demands of human mind. It arises ultimately out of a deeper understanding and appreciation of the existential situation of man which is symbolised by the concept of suffering[1]. The solution to man's suffering lies, as has been stated above, in having a correct knowledge of Brahman or the Absolute and attaining unity with It. This approach evinces a deep and intimate relationship between Philosophy and Religion. Philosophy reveals the real nature and structure of the Absolute or Brahman and its relation to the world-process and man and religion shows man the way to realise the supreme value of his life called mokṣa or liberation by attaining unity with Brahman. This deep and intimate relationship between Philosophy and Religion is found not only in the Upaniṣads but in all the systems of Indian Philoscphy or *Darshan.* Indian Philosophical systems have reached the highest level of critical thinking and reflection and in this respect they do not in any way compare unfavourably with their counterparts in the West. But the Indian philosophers do not conceive reason as the highest source of knowledge. Reason is involved in ambiguities and contradictions under the conditions of existence and so it cannot have a direct apprehension of Reality in all its dimensions. It is this fact that compels the Indian thinkers to find a source of knowledge or a level of consciousness which does not suffer from the limitations of reason and

1. See the detailed discussions in Ch, I, and Ch, XI,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

sense-experience and which can have a direct experience and apprehension of the Absolute and the world-process. In order to attain that suprarational level of consciousness man has to rise above his conditioned existence and has to free himself from *avidyā*, *karma* and the sufferings of life. It necessitates a radical change in his inward being. This is possible not simply by thinking and reflection but by the cultivation of ethical and religious values and leading a holy life. Thus one does not find any line of demarcation between philosophy and religion in the systems of Indian Thought as both of them are deeply concerned with man and his destiny.

The deep concern of Indian philosophers and sages to know the mystery of man's life, cosmic existence and the supreme Reality and to attain the supreme meaning of life, *param puruṣārtha*, is exhibited in an undisguised way in the Bhagavadgītā as well. But the Bhagavadgītā unlike the Upaniṣads is primarily concerned with an ethical problem and not with an ontological one. The main problem that confronts the thinkers of the Upaniṣads is, what a man is to know and what he is to be ? But the central problem of the Bhagavadgītā is, what a man ought to do and how he is to do it ? It is this fundamental issue that provides an occasion for the Bhagavadgītā to propound its great philosophy of *niṣkāma karma* or selfless action. But a most distinctive feature of the philosophy of the Bhagavadgītā is that it seeks to solve the problem of man's duty not at an ethical level but at an ontological level. The Bhagavadgītā clearly shows that man's ethical problems can be understood, appreciated and solved in a thoroughgoing way only when he becomes aware of the real nature of his existence, of cosmic existence and of the Divine or the supreme Being. Thus metaphysics or ontology constitutes, according to the Bhagavadgītā, the very basis of ethics or moral life. Man's existence according to

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the Bhagavadgītā is centred in the supreme Reality or Godhead and so his ethical or moral life also gets full meaning and significance only when it is viewed and judged in the light of his ontological existence and his relationship to the supreme Being.[1] Man can realise the supreme meaning or value of his life only when he becomes aware of his real self or ātman and realises his unity or his deep relationship with the supreme Being. The supreme Reality and the supreme Value, *Sat* and *Mokṣa* are considered as identical in the Upaniṣads as well as in the Bhagavadgītā. This view comprehends man's life in entirety. It takes into account all the dimensions of man's existence and also views him in his relationship with the Divine or the Transcendent. At the same time it reveals the real meaning or value of his life, his *param puruṣārtha*. A philosophy which deals exclusively either with the ontological problems or with the problem of value does not do full justice to man. A philosopher or a metaphysician who tries to envisage the nature and structure of Reality in an absolutely disinterested and objective way and maintains a detached attitude towards It cannot realise the deeper meaning or values of his life and cannot free himself from subjection to finitude, time and death. In the same way if he concerns himself exclusively with the values of life and ignores the ontological nature of man altogether he will have only a narrow and partial realisation of the values which enrich man's existence and will fail to provide any adequate answers to some of the most pressing problems that arise out of man's existential situation. Humanism in spite of its great concern for enriching man's life individually and collectively with the ethical, aesthetic, religious and other values suffers from this serious drawback that it fails to take into account the deeper dimensions of man's existence and it

1. For a detailed discussion, see Ch. VI, The Meaning of Dharma.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

also does not adequately appreciate man's existential situation. It tries to enrich only the secular existence of man. It ignores altogether the deeper urges and aspirations of man which have given rise to great philosophies and world-religions and have inspired humanity from the dawn of history to aspire for Light, Freedom, Bliss and Immortality. Even the Mādhyamika philosophy which believes in the supreme value of man's life called nirvāṇa and shows full appreciation of the existential situation of man leaves him ultimately in suspense and almost at the brink of precipice by rejecting the ontological reality, Ātman or the Absolute altogether. Any doctrine of nirvāṇa has to be grounded, as we have shown in our discussions on the Mādhyamika view of Nirvāṇa[1], in some ontological reality. Thus the problem of value and the problem of reality cannot be separated from each other and cannot be viewed in isolation. The Absolutism of the Vedānta as it is expounded in the Upaniṣads and is given a supreme theistic form in the Bhagavadgītā gives full attention to the ontological as well as the axiological problems and shows adequate appreciation of their importance for man's life individually as well as collectively.

Absolutism and the Law of Contradiction

But Absolutism also has its own perils. In his attempt to establish the reality of the eternal, immutable and transcendent Brahman or the Absolute, the absolutist sometimes feels constrained to deny the reality of the individual and of the world. He finds no way to reconcile the immutable, infinite and timeless Absolute and the changing, finite and temporal world-process. His logic finds the Absolute and the world as incompatible with each other. And so in order to establish the reality of the Absolute, he is forced by the pressure of his logic to deny the reality of the world. This is

1. See Ch. X, The Mādhyamika View of Nirvāṇa.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

illustrated with great force and persuasion and with remarkable clarity in the Advaita Vedānta of Śaṅkara and his great followers. The world in their system is given only empirical reality and it does not enjoy any ontological status. From the transcendental or ontological point of view, it is conceived as unreal or false.

But Absolutism according to us does not necessitate the denial of the reality of the world and the individual. The real reason of the rejection of the reality of the world by Śaṅkara and Śaṅkarites is that they try to determine the nature of Brahman, the world and the relationship between them from the point of view of abstract or formal reason. But abstract or formal reason cannot adequately determine, as we have shown in the following pages, the nature of experience.[1] It can neither comprehend the nature of Brahman or the Absolute nor it can adequately grasp the nature and structure of the world. The Advaitism of Śaṅkara tries to determine the relationship between the Absolute and the world strictly on the basis of the formal law of reason, namely, the law of Contradiction. But the law of Contradiction, as we have pointed out in the following pages[2], though valid in itself, cannot be applied unconditionally to experience. No abstract and *a priori* application of the law of contradiction can determine the nature and structure of the Absolute and the world and the relationship between them. The reality of the world or of world-experience cannot be denied simply because it is found to be unintelligible and inconsistent by our dialectical reasoning. The dialectical reasoning of the Advaita Vedānta and of the Mādhyamika philosophy operates in the belief that the law of contra-

1. See the detailed discussions in Ch. III, Reality and Process in the light of Āruṇi and in Ch. IV, The Mādhyamika Dialectic.
2. Pages 84-87.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

diction can be applied freely and unconditionally not only in the realm of geometry and formal logic but also in the realm of experience. But this is, according to us, just an assumption. Neither the Mādhyamikas nor the Advaita Vedāntins have taken any pains to analyse critically the nature and implications of the law of contradiction. They seem to be quite conscious of the limitations of the law of excluded middle. It cannot according to them be applied unconditionally to determine the nature of experience. But they are not able to understand and appreciate the limitations of the law of contradiction. They try to analyse and determine the nature of categories and concepts on the basis of the law of contradiction and do not find much difficulty in showing that all the categories and concepts lack intelligibility and self-consistency. But they do not care to analyse in the same critical spirit the nature of the law of contradiction itself and the field of its operation. Its unconditional operation not only in Formal Logic, Geometry and other abstract sciences, but even in all the levels of experience is just taken for granted and thus on the basis of this uncritical and dogmatic assumption they pass judgment on the whole world-process and call it unreal or false. Thus their philosophical reasoning or dialectic, in spite of its displaying extraordinary capacity of analysis and criticism, is ultimately based on this dogmatic assumption. This constitutes its great defect. Our view is that the law of contradiction cannot be applied unconditionally to the different levels of human experience or to the categories and concepts which try to comprehend it and constitute its structures. It cannot determine the nature of the categories in an abstract and *a priori* way. So it cannot act as an arbiter and pass judgment on the nature of the Absolute and the world or on Reality as a whole.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Thus the nature of the different levels of man's experience cannot be adequately determined by the dialectical reasoning. The dialectical intellect, according to Sri Aurobindo, "is not a sufficient judge of essential or spiritual truths; moreover, very often, by its propensity to deal with words and abstract ideas as if they were binding realities, it wears them as chains and does not look freely beyond them to the essential and total facts of our existence."[1] The dialectical intellect, according to him, "is to be used only so far as it helps to clarify our arrangement and justify our expression of the vision and knowledge, but it cannot be allowed to govern our conception and exclude truth that does not fall within the rigid frame of its logic"[2].

Absolutism, Reason and Experience

Reason can present a comprehensive view of Reality as a whole only if it tries to understand and analyse the nature and structure of the different levels of experience. Its real function in metaphysics is not to explain the nature of empirical facts but to ascertain the structures which make their experience possible. The structures themselves cannot be made objects of experience. They are presupposed in all experience. These structures can be apprehended only by reason and not by sense-experience. But the validity of these structures can be determined only in the light of experience and not in isolation from it. It cannot be determined in an abstract and *a priori* manner. It is true that no rational structure can comprehend the Absolute or *Sat* as the latter transcends all such structures. But these structures necessarily point out to the Absolute. They try to comprehend and explain the different levels of experience and the world-experience as a whole. But they can perform

1. L. D, Vol. II, p. 241.
2. *Ibid.*, 242.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

this task only in a partial way. No rational structure can comprehend the world-experience in entirety. That is possible only for a consciousness which enjoys complete unity with the Absolute and at the same time can have an all-embracing experience of the world. It can only be the consciousness of the Absolute. The seers of the Upaniṣads have made it absolutely clear that by the knowledge of Brahman everything is known. So one has to recognise the limitations of these rational structures. Sri Aurobindo following the Upaniṣadic seers says that the knowledge of Reality as a whole including the world-process is possible only for supramental consciousness and not for human reason. But it does not mean that the rational structures of reality are unreal in themselves. They explain experience in a partial and limited way but they cannot be characterised as unreal. Their very partial and limited nature puts one under the necessity to rise higher and higher in the scale of consciousness and ultimately attain unity with the Absolute or Brahman. But if the unity of the individual consciousness with the Absolute deprives one of the knowledge or consciousness of the world, then that knowledge also suffers from somelimitations. It is not a complete and integral knowledge of all the dimensions of Reality, of Reality as a whole. The intuitive knowledge or *aparokṣānubhūti* of the Advaita Vedānta can be characterised only as a penultimate knowledge of *Sat* or the Absolute as it comprehends It only in its transcendent aspect, in its aspect of Being and fails to comprehend It in its aspect of Becoming or Process. A complete and integral knowledge[1] can only be one which can comprehend in an all-embracing way the Absolute in its transcendent as well as in its cosmic aspects, in its poise of Being as well as Becom-

1. For a detailed discussion see Chapters III and IV. Also see The Integral Advaitism of Sri Aurobindo.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ing. But this knowledge is not given to man at the rational level. It does not necessarily become available to man even at the level of intuition. The seers of the Upaniṣads were definitely in possession of this knowledge as they experienced Brahman both in its transcendent as well as in its cosmic aspects. If they proclaimed the unity of the individual soul with Brahman[1], they at the sametime also declared in an unambiguous way that all this is indeed Brahman.[2] On account of being in possession of this all-embracing spiritual vision, they did not find themselves under constraint to deny the reality of Becoming or the world-process. The philosophers and seers of the Upaniṣads not only experienced the Absolute but the world-process as well from the highest level of spiritual consciousness. Thus they found the world as nothing else but a free and spontaneous expression of the Absolute and not as unreal or false.

But the Advaita Vedāntins try to approach this problem from two levels, namely, the level of reason and of intuition. They hold that the Absolute can be realised only through intuition or *aparokṣānubhūti*, whereas the nature of the world has to be determined by reason. By the application of their dialectical reasoning they try to prove that the concepts and categories which condition the world-experience and constitute its structures are unintelligible and false. This leads them to the conclusion that the world-process itself is unreal or false. But the dialectical criticism of the Advaitins according to us suffers from some serious shortcomings. Firstly, the Advaitin, as we have pointed out above, tries to examine the nature of concepts and categories in an abstract and a *priori* manner and not in the light of experience. So his contention that the concepts and categories are unintelligible, self-con-

1. *ayam ātmā Brahman.*
2. *sarvam khalu idam Brahman.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

tradictory and false cannot be necessarily admitted. Secondly, even if they were self-contradictory and false as the Advaitins would have us believe, it would not necessarily prove that the world is also unreal or false. It will only show that the categories were not fit enough to explain adequately the world of experience. It will simply prove the incapacity and inadequacy of human reason to explain the nature and structure of the world. It does not necessarily prove the unreality or falsity of the world itself. But the Advaitin proceeds on the assumption that the self-contradictory nature of the categories necessarily implies the unreality or falsity of the world itself. The Advaitin thus involves himself in a tension, the tension between reason and intuition. Reason according to him is competent to comprehend and determine only the nature and structure of the world and not of the Absolute. Intuition on the otherhand can have only the non-dual experience of the Absolute and not of the world of duality. The Advaitin does not seem to appreciate the fact that as reason is not competent to know the Absolute, so it is also not competent to comprehend and determine in an adequate way the nature of the world as well. Our view is that reason can explain the nature and structure of the world-process only in a limited and partial way and not fully or completely. Neither the abstract reason which examines the categories in isolation from experience nor reason which formulates them in the light of experience can adequately determine the nature and structure of the world as a whole.[1] It can be determined only by a higher reason which conceives the world in relation to the Absolute and which enjoys complete unity with the Absolute, the Infinite or the Unconditioned.

Absolutism and Higher Reason

But even higher reason cannot unite itself with its depth,

1. For a detailed discussion, see pages 87-90.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the Absolute or the Unconditioned under the conditions of existence. It suffers from finitude. It is conditioned by time and other categories.[2] At a critical level, it becomes theoretically aware of its depth, the Ātman or the Absolute, yet it cannot realise its unity with it. It is due to this reason that the Advaitins, the Mādhyamikas and the other Absolutists emphasise the necessity of attaining a higher level of consciousness or knowledge called *aparokṣanubhūti prajñā* or intuition. Real unity with the Absolute or *Sat* is possible only at the level of suprarational consciousness or intuition which is free from subjection to time and other categories and not at the level of reason. Reason is completely transcended in the state of *aparokṣānubhūti, prajñā* or intuition. But our view is that *aparokṣānubhūti, prajñā* or intuition cannot be called the highest or the supreme source of knowledge. It gives one the knowledge of Brahman or the Absolute and enables one to enjoy unity with It only in its indeterminate or non-dual aspect. It does not enable one to realise unity with Brahman in its dynamic aspect, in its poise of Becoming or Process. It is due to this reason that Sri Aurobindo calls it a penultimate knowledge and not the integral knowledge or complete knowledge. The integral knowledge is that which enjoys complete unity with the Absolute, with its poise of Being as well as Becoming or Process. The attainment of integral knowledge is possible not at the level of intuition but at the level of supramental consciousness or Supermind. Sri Aurobindo calls it higher reason or the Logic of the Infinite.[1] The nature and structure of the Absolute and the world-process can be determined according to Sri Aurobindo only by the higher reason or the logic of the Infinite and not by the lower or finite reason or even by intuition. The tension between

---

1. For a detailed discussion, see The author's The Integral Advaitism of Sri Aurobindo., Banaras Hindu University, 1957.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

reason and intuition is completely resolved in supramental consciousness or higher reason. The higher reason on the one hand enjoys complete unity with the Divine or the Absolute and on the other hand it comprehends in entirety the world-process as well. But the higher reason cannot operate freely in man under the conditions of existence or under finitude. It operates in an unfettered way only in the Divine as it represents the consciousness of the Divine Himself. But it can operate to a certain extent even at the level of reason. At this level it can function by understanding and interpreting the categories and concepts in a comprehensive, flexible and deeper way and not in a rigid and formal manner. It has to reveal the nature and structure of the world and the individual in the light of their basic and fundamental unity and relationship with the Divine or the Absolute. The higher reason not only transcends the finite reason but it also fulfils it. The finite reason finds its complete fulfilment in higher reason; it is not negated in it. Thus Absolutism according to us can be established only on the basis of higher reason or the ontological reason as Paul Tillich[1] calls it and not on the grounds of finite reason and intuition. Absolutism can be established in a complete and integral way only by a reason or consciousness, as we have stated above, which enjoys complete unity with its depth, the Ātman or the Absolute and at the same time has an all-embracing vision and comprehension of the world-process. Reason can attain this goal only if it is freed from all its ambiguities and contradictions and becomes completely transparent to its depth, the Infinite or the Unconditioned. This complete transparency of reason to its depth is not possible, as we have pointed out above, at the present state of man's existence.

1. See the detailed discussion on Paul Tillich's conception of the Ontological reason in Ch. II.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The complete unity with the depth of existence or the Unconditioned is possible for man, according to the Advaita Vedāntins and the Buddhist absolutists by the transcendence of reason and the attainment of suprarational non-dual consciousness, *aparokṣānubhūti* or *prajñā*. According to Paul Tillich, it is possible only in Revelation which overcomes the conflicts of reason and manifests the depth of existence or the Unconditioned. In Sri Aurobindo's view, man can attain complete unity with the Divine or the Unconditioned only by the attainment of supramental consciousness. He is not in possession of this supramental or divine consciousness at the present stage of his evolution and he cannot possess it by any efforts on his part. It is possible only by the descent of the supermind in man and in earth-consciousness and by the complete and radical transformation of man, of his physical as well as of his psychic and spiritual structures.

One may or may not accept or appreciate Sri Aurobindo's view of the supramental evolution and the descent of the Divine in man and in the world, yet one has to take seriously his criticism of the dialectical method or reasoning and also his criticism and interpretation of intuition or the non-dual experience. Sri Aurobindo leaves one in no doubt that the complete unity of man with the Absolute, with its transcendent as well as its universal aspects, is not possible either at the level of reason or of intuition. Intuitive knowledge or *aparokṣānubhūti* can be called, as we have pointed out above, only a penultimate knowledge and not the supreme or integral knowledge of the Absolute or Brahman. The integral knowledge is possessed by the Divine Himself. Man can realise it only, as has been stated above, by the attainment of the supramental state of existence in the course of cosmic evolution.

If the present stage of man's existence marks the apex of his evolution, then his perennial aspiration to have integral knowledge of the Divine and attain *complete* unity with Him will ever remain an ideal and a happy dream. It will never be realised by him.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter I

THE MEANING OF METAPHYSICS

Metaphysics has to justify itself to-day. If it does not, it has to commit suicide. For, in spite of its long and glorious history of almost three thousand years, metaphysics has reached a stage when its existence is being questioned. It is confronted with serious challenges from many sides. Philosophy is claimed to have been reduced to linguistic analysis and metaphysics to meaninglessness. In this chaotic situation which prevails in the philosophical circles to-day, the problem concerning the meaning of metaphysics has assumed a special significance.

But this problem seems to be extremely complicated and baffling and tends to defy any easy solution. One may try to find the meaning of metaphysics by making a close and critical study of the different metaphysical systems. But there one is confronted with such divergent and conflicting views concerning essential metaphysical problems that it seems well nigh impossible to arrive at any conclusion concerning the meaning of metaphysics which may gain universal acceptance. But one may, however, hope to gain an insight into this problem by raising certain basic questions about metaphysics itself. These questions may be formulated as (1) what is metaphysics ? and (2) why there is metaphysics ? I propose to take up these questions in order. Let us, first of all, answer the question, what is metaphysics ?

Metaphysics is an enquiry into the nature of Reality or Being. Its fundamental question is, what is Being itself ? Metaphysics is interested in Being as Being. It seeks to know the nature of every thing that is in so far as it is. This is

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust. eGangotri

the basic task of metaphysics or 'first philosophy'. Metaphysics is interested in the things or objects only in so far as they point to the reality of Being. Being is ultimate reality. All reflection starts with being. It cannot go beyond it. Thought can negate things and objects of experience, but it cannot negate being itself. All negation is possible only on the basis of being or the real. The unreal, as Śaṅkara has pointed out, can be negated only on the basis of the real or being[1]. "If one asks why there *is* not nothing, one attributes being even to nothing"[2]. The *Śūnya* of the Mādhyamika is not nothing. It represents the real which is unconditioned and free from all dualities, from the polarity of being and non-being. The Vedānta calls this reality *Sat* or Being. But this is being which transcends all beings and at the same time is the ground of all beings. It is the unconditioned Absolute or Brahman. This *Sat* is called Brahman because it is infinite; it is absolutely free from all finitude.

This *Sat* or Being cannot be taken as a being alongside others or above others. If it were *a* being, it would be subject to the categories of finitude. The position, logically speaking, would not change if it were called the "highest being" in the sense of the "most perfect", the "most powerful" being. This way of characterization puts a limitation upon Being. To determine Being is to limit it and to negate it. Determination or limitation, according to Spinoza, is negation. "When applied to God, superlatives become diminutives. They place him on the level of other beings while elevating him above all of them"[3]. This "highest being" or God cannot be called Being itself, the absolute or the unconditioned. So the ultimate reality or being is not one being among other beings. It is being itself. It is on a level qualitatively different from

1. *Kancid hi paramārthamālambyāparamārthaḥ pratiṣidhyate.* Ś. B. III. 2.22.
2. Paul Tillich, *Systematic Theology*, Vol. I., p. 163.
3. Ibid,, p. 235.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

that of any being. It constitutes the depth of reality or existence. It is the ground of being, the reality of the real, *satyasya satyam* as the Upaniṣad says. It means that Being constitutes the reality of the phenomena, of the world and of human existence. It is Being which sustains all beings, all existences. It endows them with power to resist non-being.

Metaphysics or ontology is primarily concerned with knowing the nature of Being or *Sat*. But it cannot directly know being in itself. It can know it only through beings, through the world and the individuals. So it has to reflect on the nature of the world, the nature of objects and individual existence. But though its approach to reality is cognitive, yet its interest in the objects is different from that of science. Science studies objects as facts. But philosophy or metaphysics, as K. C. Bhattacharya holds, understands objects as self-subsistent. The self-subsistent object is a concept of philosophy and not of science. "The concept of the self-subsistent object is the first corrective that philosophy offers of the predatory outlook of the scientific intellect"[1]. This predatory outlook of science consists in its implicit belief that "the object is knowable and usable *as of right*". Metaphysics approaches nature not with a view to know its physical structure and to exploit it for practical purposes. It reflects on nature in order to know its ontological structure.

Metaphysics not only tries to know the nature of Being, but it also tries to grasp the structure of Being. It is this structure of Being or Reality which points to its depth or ground, namely, being-itself. This structure of Being is apprehended in terms of concepts, principles or categories. There is no agreement between philosophers concerning the concepts and categories or the structures of Being. Different philosophical systems have discovered and elaborated different concepts that constitute the structure of reality. But there

1. K. C. Bhattacharya, *Studies in Philosophy*, Vol. II, p. 108.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust. Gangotri

are certain concepts which reappear in almost every metaphysics or ontology. In one respect there seems to be a basic agreement between metaphysicians in their approach to Reality or Being. It consists in their attempt to understand the nature of Being, the nature of the world and the individual in terms of concepts and categories. The radical differences in their views of reality and in their elaboration of concepts must not blind us to their basic agreement in respect of their approach to reality. The Vedānta tries to understand reality and its structure in terms of *Ātman-anātman*, the Sāṅkhya in terms of *puruṣa* and *prakṛti*, the Buddhists in terms of *pañcaskandha* and so on. Thus there seems to be no agreement between them so far as their structures of reality are concerned. But it lies in their implicit faith that reality can be approached and understood only through concepts, ideas or categories which are either supposed to express its real nature or serve as symbols for it. "Metaphysical reasoning is only the *systematic exposition of symbolic concepts*, concepts that are implicitly taken as symbols of contents that are enjoyingly believed"[1]. The concepts such as subject and object, being and becoming, one and many, *akṣara* and *kṣara*, Infinite and finite, individuality and universality, liberation and bondage, and the categories such as time, space, causality, substance, etc., constitute the structure of reality in different philosophical systems. It is in and through them that the understanding and experience of reality is made possible. They not only serve as the structure of duality but they also act as symbols for the reality which is non-dual. They point to the ground of Being or *Sat* which is differenceless and nondual.

Man's reason simply discovers and elaborates the structure of Being. It does not create the concepts which constitute the structure of reality. It derives them through a critical

1. Ibid., p. 112.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

analysis of experience. They are not abstractions or generalizations from experience. They determine the nature of experience. Thus they are strictly *a priori* in character. To say that the ontological concepts are *a priori* does not mean that they are known prior to experience. On the other hand, they are presupposed in every experience. Metaphysics is critical in nature. It separates the contents of experience from the structure which makes experience possible. Philosophy is concerned with the structure which conditions all experience. The question concerning the nature of the structures that make experience possible is the philosophical question. The structures themselves cannot be made objects of experience, though one encounters them in every meeting with reality. The concepts and categories that constitute these structures have objectivity though they are not objects of experience. They may be called objects in the sense that they are intelligible only in reference to the subject. The concept of the object is reached primarily in contrast to the subject. "Metaphysics elaborates the concept of the object in reference to the subject"[1]. An object which has no reference to the subject is called fact and is dealt with in science. The metaphysical object may be defined, in contrast with fact, as objectivity. Its objectivity is revealed only in relation to the subject or self. The subject-object structure is the basic ontological structure. It is presupposed in all experience and all existence. The ontological question itself presupposes a subject which asks and the object about which the question is asked. But the subject or self logically and experientially precedes all duality and all polarity, even the duality of subject and object. The basic ontological task is to reveal the self which is presupposed in all experience, and also constitutes the ground of structures which condition experience. This ontological reality of the self and its *a priori*

1. Ibid. p. 111.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

character from the epistemological point of view is brought out very clearly in the Vedānta. The self being the ground of all pramāṇas and proofs precedes all the pramāṇas and is presupposed by them[1]. The whole ontological structure is ultimately rooted in the self or Being.

There are metaphysical systems like the Advaita Vedānta and the Mādhyamika which are not interested in elaborating the ontological structures of being and in defining concepts and categories. On the other hand they make a dialectical criticism of all concepts and categories. Their dialectical criticism is based on the awareness that the concepts and categories being finite in character, they are not in a position to comprehend the infinite or the unconditioned being. They may be applicable in the realm of duality and the finite, but have no relevance so far as the awareness or experience of being is concerned. But even these philosophies make a distinction between two truths, the *vyāvahārika* or *saṁvṛti satya* and the *pāramārthika satya*. The metaphysical significance of *vyavahāra* is recognized in so far as it is conceded that *paramārtha* cannot be reached without *vyavahāra*.[2]

The real task of metaphysics is to reveal the character of Being or the Real. It elaborates and organizes the ontological structures because they point to the Being which is beyond them and constitutes their ground. These structures or the concepts and categories act as symbols which point to the unconditioned Being. Their real significance lies in the fact that they point to Being, though they do not reach it.

This insight into the nature of metaphysics brings us to the second question which I posed in the beginning, why there is metaphysics ?

As metaphysics is thinking and contemplation of Being, the question, why there is metaphysics ? may be formulated

1. Ś. B., II. 3.7.
2. *Vyavahāramanāśritya paramartho na deśyate*, M. K. XXIV. 10.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

in a different way. We may ask, why there is thinking and contemplation of Being ? This question may be approached in two ways. One way is to determine the factors or conditions that necessitate enquiry into the nature of Being and the other way is to ascertain the *prayojana* that is to be served by this enquiry.

The enquiry into the nature of Being is necessitated by the very existential situation of man. He finds himself situated in a world which conditions and in some ways constitutes his existence. He is generally involved in the affairs of the world and remains satisfied with leading an inauthentic existence. But a stage comes in his life when he becomes conscious of his existential situation. He discovers that he is a being who is involved in non-being. He participates in being; but at the same time he finds himself in the dreadful embrace of the non-being. Non-being is not a remote possibility for him. It seems to condition every moment of his temporal existence. The all-devouring character of time creates a tremendous impression on his mind. It generates in him a sense of anxiety, a feeling of insecurity regarding his own existence. He suffers from the sense of an impending and inevitable doom. The spectre of death looms large before his mind. In his anxiety of having to die, man experiences non-being from "the inside". The Indian philosophers characterize this situation of man as the state of *duḥkha*, suffering. Suffering is supposed to constitute the very structure of man's temporal existence. It is essentially not due to any specific factors that are extraneous to man or are working within his organism. Suffering characterizes the very existence of man. It is another name for man's finitude, his subjection to *karma*, time, and death.

It is this situation of man which constrains him to reflect on the nature of his existence and the world-existence. Philosophy awakens him to his human situation. It puts him

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

on the quest of being, the unconditioned Absolute. He seeks union with the Being which can free him from subjection to *karma*, suffering and death. Freedom from suffering can be attained, according to the Sāṅkhya philosophy, by the knowledge of *vyakta*, *avyaka* and *jña*, the nature and structure of being or reality.

Thus metaphysics serves a two-fold purpose of man. It makes a cognitive approach to reality and tries to comprehend the nature and structure of Being. It also opens before him the possibility of realizing his freedom or liberation in Being. This brings us to the question of relationship between metaphysics and religion.

Metaphysics and religion ask the same question, the question of Being. Metaphysics analyses the structure of Being in itself, while religion tries to discover the meaning of Being for man. The attitude of the metaphysician or the philosopher towards being may be said to be characterized by detachment, while that of a religious man as one of infinite concern. Being commands the ultimate concern of man. Thus philosophy makes a theoretical, while religion makes a practical approach to Being. The difference between philosophy and religion, as Pascal observes, is one between the knowledge of God and the love of Him. "The heart of Religion is not an opinion about God, such as Philosophy might reach as the conclusion of its argument, it is a personal relation with God"[1]. Religion demands whole-hearted response of man to Being.

But though philosophy and religion can be distinguished, they cannot and must not be separated. The goal of philosophy is spiritual illumination. It is the attainment of union with Being and not only its theoretical or conceptual understanding and comprehension. This truth was deeply realized by the philosophers of this land from the dawn of history

1. William Temple. *Nature, Man and God*, p. 30.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

and it has guided their philosophical thinking and contemplation throughout the centuries. It expresses itself in the Vedāntic formulation of *śravaṇa, manana* and *nididhyāsana* as the progressive means of *jñāna,* the attainment of union with Being.

Thus metaphysics cannot be isolated from religion, if religion is interpreted and understood in its deepest sense. Its roots lie deeply embedded in man's religious or spiritual experience, the experience of the mystery of Being. The presuppositions of metaphysics are derived ultimately from man's spiritual experience and not from his conceptual thought. Metaphysical thinking begins with faith in these presuppositions concerning Being and it ends with the realization or knowledge of Being. It is in this sense that metaphysics can legitimately claim to be the knowledge of Being. Metaphysics as a mere conceptual activity cannot lay claim to this knowledge. Ultimate reality of Being cannot, strictly speaking, be made an object of conceptual thought. Metaphysics is rooted in Being, which constitutes its ground and it can at least point to it. But it cannot touch the depth of Being. Being which is the ground of all knowledge cannot itself be made an object of knowledge. It remains incomprehensible to the metaphysical or conceptual activity of man. A metaphysician becomes conceptually aware of Being but he cannot attain union with it at the rational or conceptual level. He finds himself in the position of Moses who could see the promised land from a distance but was not destined to enter it. The metaphysician has to turn into a holy man if he aspires to attain knowledge of Being, the supreme knowledge, *parāvidyā* or *prajñā*. This is *ātmavidyā,* the knowledge of the unconditioned or the Absolute according to the Vedānta. In this spiritual illumination or *ātma-vidyā,* metaphysics as a conceptual activity is transcended but it is not denied. Metaphysics finds its fulfilment in the knowledge of

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the Being. The meaning of metaphysics lies concealed in the ground of Being. It is understood and realized by man only in spiritual illumination, in the revelation of Being. The meaning of metaphysical statements concerning God, soul, freedom, and immortality can be understood and appreciated only in the light of spiritual illumination, the soul-shaking experiences of the mysteries of Being.

In contrast to the knowledge of Being, *ātma-vidyā*, the knowledge of objects or facts is characterised by the Vedānta as *avidyā*, non-knowledge. This truth is very well illustrated in the Upaniṣadic dialogue between Nārada and the enlightened sage Sanatkumāra. The Vedānta calls that alone as *vidyā* or knowledge which results in man's freedom or liberation, his liberation from finitude, from ignorance, *karma*, suffering and death[1]. By *vidyā*, man attains immortality. Judged from this standard, science which deals with objects or facts is *avidyā*, non-knowledge.

1. *Sā vidyā yā vimuktaye.* Viṣṇupurāṇam, I. 19.41.
2. *Vidyayā'mṛtamaśnute.* īśopaniṣad, 11.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter II

THE CONCEPT OF REASON IN THE SYSTEMATIC THEOLOGY OF PAUL TILLICH

The concept of reason oceupies an important place in the theology of Paul Tillich. He makes an elaborare and deep study of this concept in his *Systematic Theology*. Unlike many theologians, Tillich does not make any attempt to decry reason or underrate its importance for theological studies. He holds that reason plays a significant role ln understanding the truth of the Christian message and in interpreting this truth in a critical, methodical and systematic way. A theological system, according to Tillich, has to perform a twofold task : it has to state clearly and in an unambiguous way the truth of the Christin message and it has to interpret this truth for every new generation. This understanding and interpretation of truth is possible only through reason. It does not mean that theology is based on reason or is derived from it. Reason is not a source of theology; it does not create its contents. The truth of the Christian message is suprational in nature. It is to be received by man in faith. But this is not enough. The truth has also to be understood and interpreted by reason. This is done in a methodical, systematic and rational way in systematic theology. It is not, in Tillich's view, a historical discipline but a "constructive task". Systematic theology is not concerned with the Christian message as it was interpreted in the past. Its main concern is "to give us an interpretation of the Christian message which is relevant to the present situation". It necessarily

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

involves a serious and sustained application of reason. Tillich deprecates the tendency on the part of theologians to use the word "reason" in a loose way, "which is sometimes appreciative but usually depreciatory". The term "reason" has to be defined precisely in order to understand its place and role in systematic theology.

Ontological and Technical Reason

Tillich makes a deep and critical analysis of the nature of reason and its function in theology. He distinguishes between an ontological and a technical concept of reason. He defines ontological reason "as the structure of mind which enables it to grasp and shape reality."[1] Ontological reason is concerned with the complete structure of mind, with mind as a whole, and not merely with its cognitive aspect. It is, according to Tillich, "effective in the cognitive, aesthetic, practical and technical functions of the human mind."[2] It is in this sense that reason has been used by the great philosophers of the West from Parmenides to Hegel. Thus it finds a predominant place in the classical philosophical tradition. Classical reason is ontological in nature. It is Logos. It embraces, in a way, man's entire existence. As Tillich puts it, "Classical reason is Logos, whether it is understood in a more intuitive or in a more critical way. Its cognitive nature is one element in addition to others; it is cognitive and aesthetic, theoretical and practical, detached and passionate, subjective and objective. The denial of reason in the classical sense is antihuman because it is antidivine."[3]

The function of the ontological reason is to grasp and shape reality. Now it is necessary to understand the meaning of the words "grasping" and "shaping". The mind grasps and shapes reality because the latter itself has got a rational

1. *Systematic Theology*, Vol. I, p. 75.
2. *Ibid.*, p. 72.
3. *Ibid.*, p. 72.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

character. The ontological reason or logos constitutes the rational structure of mind, called subjective reason, and also the rational structure of reality or objective reason. The subjective reason is always actualised in an individual self "which is related to its environment and to its world in terms of reception and reaction". The mind performs the two-fold function of "receiving" and "reacting". "In receiving reasonably, the mind grasps its world; in reacting reasonably, the mind shapes its world. 'Grasping' in this context, has the connotation of penetrating into the depth, into the essential nature of a thing or an event, of understanding and expressing it. 'Shaping', in this context has the connotation of transforming a given material into a Gestalt, a living structure which has the power of being."[1] The two acts, grasping and shaping, are interdependent. One transforms reality according to the way one sees it, and one sees reality according to the way one transforms it. This function of grasping and shaping of reality takes place at the different levels of man's consciousness. But we are not always conscious of this process in our cognitive experience. At the ordinary empirical level, man is aware of his environment but he is not conscious of the fact that his experience or grasping of his environment makes any change in it or in himself. He thinks that when he knows an object he knows it as it is and his knowledge does not make any difference in the object itself. But at the level of reflection, he becomes conscious that mind does not simply know reality but also transforms it. There is an element of construction in every act of knowledge. This truth is brought home to us by the philosophers of both the East and the West. Reason, according to Kant, is confined to phenomena, it does not know the noumena or things-in-themselves. But the phenomena is not something given. It is not something which is merely received by mind and revealed

1. *Ibid.*, p. 76.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust. eGangotri

by it. It is constructed by mind out of a given material, the manifold of sense impressions. Śaṅkara regards the world as an appearance of Brahman. Reason, according to him, does not know reality as it is. It knows only its appearance. This appearance is the result of the grasping and shaping of reality by mind or reason. This distinction of reality and appearance made by Śaṅkara and Kant illustrates the fact that human mind inevitably transforms reality when it tries to grasp it in its cognitive experience, and it sees it in the way it has transformed it. The shaping of reality and the grasping of it thus go together.

But the cognitive experience of man is not necessarily confined to appearance. It can also know reality in its essential nature.

The ontological reason essentially aims at attaining unity with reality by penetrating into its depth. It is not satisfied with grasping the appearance of things or reality. Things "hide their true being; it must be discovered under the surface of sense impressions, changing appearances, and unfounded opinions." Man can know the meaning of things only when he is able to penetrate into their depth or their real nature. The truth of things lies, not in their surface, but in their depth. As Tillich observes, "The surface must be penetrated, the appearance undercut, the "depth" must be reached, namely, the *ousia*, the "essence" of things, that which gives them the power of being. This is their truth, the "really real" in difference from the seemingly real. It would not be called "true", however, if it were not true for some one, namely, for the mind which in the power of the rational word, the *Logos*, grasps the level of reality in which the really real "dwells".[1] This grasping of the deepest level of reality, the "really real" creates an inward change in man's being and effects a transformation of reality itself. Man is no more

1. *Systematic Theology*, Vol. I, p. 101.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

deluded by the appearances of things and by "unfounded opinions". He knows truth and he acts in a true way. He knows the good and does good things. His goodness is revealed both in his inward being as well as in his outward activities. Socrates held the view that out of the knowing of the good the doing of the good follows. It is true that sometimes one may know the good but may fail to do it. But such knowledge of the good cannot be called real knowledge. true knowledge is possible only when the knower and the known are united and when there is openness in the subject to receive that with which he unites. The fourth Gospel speaks of knowing the truth by doing the truth. "But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God."[1] It means that the knowledge of truth is not possible to man unless he is true in his life and in his actions. This demands a deep change in his personality. The knowledge of truth is not the result of an intellectual activity. It demands a complete inward change of man's being and also of his way of life. The divine light cannot illumine the heart of man unless he is fully orientated towards it and is in a position to receive it. The truth of union in knowledge and the consequent transformation of man's being and his way of life are also emphasised in an unmistakable way in Indian religious thought. The Vedānta believes in the complete union of subject and object in knowledge at the deepest level of existence. This union of man with reality effects a complete transformation in his being and way of life. One who knows Brahman, says the Upaniṣad, becomes Brahman. Man, according to this view, cannot afford to keep himself in the attitude of a spectator when he is confronted with reality. He must experience an entire change in his being when he attains union with the Reality or the Divine.

1. *John*, 3 : 21.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trivedi Gangotri

The grasping and the shaping functions of ontological reason are not only illustrated in the field of cognitive experience but in other fields of human activity as well. As Tillich observes, "Reason in the philosopher grasps reason in nature. Reason in the artist grasps the meaning of things. Reason in the legislator shapes society according to the structures of social balance. Reason in the leaders of a community shapes communal life according to the structure of organic interdependence."[1] Thus the entire field of human life and the creative activities of man and nature reveal in a deeper sense the structure and operation of ontological reason.

Now we turn to the other concept of reason which is characterised by Tillich as technical reason. The ontological concept of reason is, according to him, accompanied by and sometimes replaced by the technical concept of reason. Here reason is understood as the capacity for "reasoning". It constitutes the cognitive aspect of human mind and does not embrace the aesthetic, practical, emotional and other aspects of it. Even in the cognitive realm, the technical reason is concerned with "those cognitive acts which deal with the discovery of means for ends". Reason in the sense of logos is primarily concerned with determining the ends; it determines the means only in the second place. But reason in the technical sense determines the means and it accepts the ends from "somewhere else". Tillich holds that this situation does not create any danger so long as technical reason is linked with ontological reason and does not come in conflict with it. Reasoning, in this situation, is used to explain the contents of ontological reason and to serve its ends. Technical reason does not possess the capacity to penetrate into the depth of things, to know their meaning. The essential nature of things, their meaning and value, are determined by ontological reason.

1. *Op. Cit.*, pp. 77 f.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

"Neither structures, Gestalt processes, values nor meanings can be grasped without ontological reason."[1] If technical reason tries to grasp the essential nature of things, their meaning and value in an independent way, it reduces them to something less than their true reality. But, by reducing them to an inferior status, it deprives itself of the true knowledge of things. For example, one may know many aspects of human nature by studying the physiology, the anatomy and the psychology of man. One can also utilize this knowledge to attain specific ends, but this knowledge alone does not help one in coming to a deeper appreciation of human personality. This is true of other realms of reality also. Technical reason has an important function to perform even in Systematic Theology. But it can serve a useful purpose only if it works under the guidance and control of ontological reason. Technical reason gets meaning only "as an expression of ontological reason and as its companion". Theology, according to Tillich, "uses the methods of technical reason, the means-ends relation, in establishing a consistent, logical, and correctly derived organism of thought. It accepts the refinements of the cognitive methods applied by technical reason. But it rejects the confusion of technical with ontological reason."[2]

An outstanding example of technical reason is what Tillich calls "controlling knowledge". This knowledge is determined in a predominant way by the element of detachment. Every act of knowledge represents a polarity of two elements, an element of union and an element of detachment. Knowledge is a form of union, a union between subject and object. The gap between subject and object is overcome in every act of knowledge. But this union between subject and object in knowledge also involves an element of separation or

1. *Op. Cit,*, p. 73.
2. *Ibid.*, p. 74.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

detachment. In order to know, the subject must look at the object. To look at an object means to look at it from a distance. So cognitive distance is a necessary condition of cognitive union. The unity of distance and union is, according to Tillich, the ontological problem of knowledge. As he puts it, "The unity is never completely destroyed; but there is also estrangement. The particular object is strange as such, but it contains essential structures with which the cognitive subject is essentially united and which it can remember when looking at things."[1] But this deeper unity between subject and object is realised and appreciated by ontological reason and not by technical reason. Technical reason or controlling knowledge is governed primarily by the element of detachment. It unites the subject with the object with a view to enable the subject to control the object. The object is taken as "a completely conditioned and calculable thing". It takes the object simply as a means to serve some end which is strange to its inner meaning. It fails to perceive that the object has its own structure and is endowed with a meaning. It does not comprehend the elements of subjectivity and self-relatedness in the object. The controlling knowledge always tends to objectify man. It takes man also as an object. Man is taken as a means to serve some end which does not constitute an essential part of himself. But man, according to Tillich, cannot be objectified in this way. "Man resists objectification, and if his resistance to it is broken, man himself is broken. A truly objective relation to man is determined by the element of union; the element of detachment is secondary."[2] Man cannot be known in a deeper way without the element of union. This cognitive attitude, according to Tillich, can be called "receiving knowledge". This knowledge is not determined by means-ends relationship either poten-

1. *Op. Cit.*, pp. 94 f.
2. *Ibid.*, p. 98.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

tially or actually. Receiving knowledge unites the object with itself. It realises unity with the object at a deeper epistemic, emotional and ontological level. This receiving knowledge is possessed by ontological reason and not by technical reason. Technical reason has a tendency to dehumanize man by taking him as an object. As Tillich observes, "Technical reason, however refined in logical and methodological respects, dehumanizes man if it is separated from ontological reason. And, beyond this, technical reason itself is impoverished and corrupted if it is not continually nourished by ontological reason."[1]

Technical reason has attained tremendous success in the fields of science and technology. It provides a method of investigation or research which is objective, precise and logical. Its results are verifiable and they can be shared and attained by all. Now technical reason or controlling knowledge has a deep influence on the modern mind. It claims to control every level of reality. It is not satisfied with its application in science and technology, but it also claims to determine the ethical and spiritual values of individual life and of community. The method which it adopts in the study of the objects of nature is also applied in the determination of the values and meaning of life. "Life, spirit, personality, community, meanings, and values, even one's ultimate concern, should be treated in terms of detachment, analysis, calculation, technical use. The power behind this claim is the preciseness, verifiability, the public approachability of controlling knowledge, and above all, the tremendous success of its application to certain levels of reality."[2] The application of the strictly scientific method in the study of man is already creating a serious situation for man's moral and spiritual life. "In psychology and sociology, in medicine and

1. *Op. Cit.*, p. .73
2. *Ibid.*, p. 99.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

philosophy, man has been dissolved into elements out of which he is composed and which determine him."[1] But this way of studying man reduces him to the level of an object. He becomes an object among other objects and is altogether deprived of his subjectivity. Man as a person is lost in this enterprise. As Tillich observes, "Man actually has become what controlling knowledge considers him to be, a thing among things, a cog in the dominating machine of production and consumption, a dehumanized object of tyranny or a normalized object of public communications. Cognitive dehumanization has produced actual dehumanization."[2]

This unspiritual and narrow view of man is the inevitable result of the separation of technical reason or controlling knowledge from ontological reason or receiving knowledge. The essential nature of man and the meaning of his life can be known and discovered only when reason is able to fathom the depth of man's existence and attain unity with the ground of being. This knowledge is to be attained through ontological reason which is based on the awareness of unity. Technical reason has to work in subordination to ontological reason in order to have an understanding of the meaning and the nature of human existence. The ontological, the ethical and the aesthetic realms of reality cannot be adequately comprehended and understood by technical reason, if it separates itself from ontological reason or receiving knowledge.

Reason in its essential nature has the capacity to penetrate into its depth and unite itself with the ground of being. The depth of reason, according to Tillich, is something which is not reason, which precedes reason and manifests itself through it. "Reason in both its objective and its subjective structures points to something which appears in these

1. *Ibid.*, p. 99.
2. *Ibid.*, p. 99.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

structures but which transcends them in power and meaning." This is not another field of reason. It is that which is expressed through reason, through every rational expression. It may be called "being-itself" or the "ground" or the "abyss". It is the unconditioned reality or the Absolute. Reason, in its essential nature, is transparent towards its depth in each of its acts and processes. As Logos, reason constitutes the structure of mind and the objective reality and it enjoys unity with the ground of being or the unconditioned. But in existence this transparency becomes opaque. Reason under the conditions of existence suffers from finitude and has to work under the limitations of categories. It suffers from inevitable distortions.

"The Finitude and the Ambiguities of Actual Reason"

The structure of the finitude of reason is described in a profound and comprehensive way by Kant. Reason, according to Kant, has to operate through categories in order to know the world. "The categories of experience are categories of finitude." They are the forms in which mind grasps and shapes the world: They do not enable man's reason to know reality, the thing-in-itself, but they do enable it to know the world, the phenomena which appear to him and which constitute his experience. The categories, according to Tillich, are the basic forms of thought and being. They possess the characteristics of finitude and participate in its nature. They can be called structures of finite being and thinking. From the theological point of view, according to Tillich, there are four main categories which have to be analysed: time, space, causality and substance.

Time, in Tillich's view, is the central category of finitude. To be finite means to be temporal. Reason cannot break through the limits of temporality and reach the eternal

1. *Op. Cit.*, p. 79.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

or the unconditioned. Every philosopher is fascinated and embarrassed by the mysterious character of time. It can be viewed from the point of view of its negative and its positive elements. The negative element points to the transitoriness and the perishable nature of all things within the order of time. The philosophers who emphasize the negative element also point to the impossibility of fixing the present moment within a flux of time which never stands still. "They point to the movement of time from a past that is no more, toward a future that is not yet, through a present which is nothing more than the moving boundary line between past and future. To be means to be present. But if the present is illusory, being is conquered by nonbeing."[1] The positive element in time is indicated by the "creative character of the temporal process, to its directness and irreversibility, to the new produced within it." Tillich holds that the present cannot be called illusory, for past and future and the movement from the one to the other can be measured only on the basis of an experienced present. At the same time, the destructive element in time also cannot be denied. Time swallows everything that it creates, the new becomes old and vanishes. Evolution and the emergence of things are followed by their disintegration and disappearance. This is the picture of time when it is looked at "from the outside", namely, in relation to the world. But Tillich holds that the positive and the negative elements in time must be considered also "from the inside" namely, in relation to the self.

The changing and flowing character of time and its all-devouring nature create a tremendous impression on the human mind. It generates in man a sense of anxiety, a feeling of insecurity with regard to his own existence. Man suffers from the sense of an impending and inevitable doom. As Tillich puts it, "It is anxiety about having to die which

1. *Op. Cit.*, p. 193.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

reveals the ontological character of time. In the anxiety of having to die nonbeing is experienced from 'the inside'. This anxiety is potentially present in every moment. It permeates the whole of man's being; it shapes soul and body and determines spiritual life; it belongs to the created character of being quite apart from the estrangement and sin."[1] Tillich contends that time engenders another feeling also in man which is opposed to anxiety. It is called courage. Time, according to him, unites the anxiety of transitoriness with the courage of a self-affirming present. He holds that man can entertain anxiety about his temporal existence only because he is possessed of the courage to affirm his existence in time. The anxiety of annihilation is balanced by a courage which affirms temporality. If man were not possessed of this courage, he would succumb to despair and surrender to the annihilating character of time. He will not be in a position to affirm his existence in the present. It will no more appear to him as real. But man affirms the present moment and he defends it against the anxiety its transitoriness creates in him. "He affirms the present through an ontological courage which is as genuine as his anxiety about the time process. This courage is effective in all beings, but it is radically and consciously effective only in man, who is able to anticipate his end. Therefore, man needs the greatest courage to take upon himself his anxiety. He is the most courageous of all beings because he has to conquer the deepest anxiety."[2] It is most difficult for man to affirm the present because his mind swings constantly between the two poles of the past and the future. He remembers a past which is no more and imagines a future which is yet to come. "He must defend his present against the vision of an infinite past and of an infinite future; he is excluded from both. Man cannot escape the

1. *Op, Cit.*, pp. 193 f.
2. *Ibid.*, p. 194.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

question of the ultimate foundation of his ontological courage."[1]

It is clear from the above discussion that the concept of time involves a union of being and nonbeing and also a union of anxiety and courage. Time has a creative and destructive element, an element of affirmation and an element of negation. What is true of time is also true of other categories, namely, space, causality and substance, "Each category expresses not only a union of being and nonbeing but also a union of anxiety and courage."[2] Thus each category is involved in the finitude and is ambiguous in character. It possesses the elements of both being and nonbeing. Everything in the temporal order possesses the same ambiguous character. The being of every thing is conditioned by the nonbeing. It has nonbeing involved in it. It expresses the union of being and nonbeing. The Being of a thing contains the possibility, at every moment, of being reduced to nonbeing. Man also finds himself in the same situation. He is a creature. His being is contingent. It cannot be said to have any necessity within itself. So man has the awareness that he may at any moment fall victim to nonbeing. The same contingency which has brought him into existence may push him out of existence. This very situation keeps man in the state of anxiety. By analysing the categorical structure of reason man discovers the finitude in which he is imprisoned. He knows that his reason is conditioned by time and other categories. It cannot break through them and reach the depth of existence, the Infinite or the Unconditioned. His reason does not ordinarily accept this bondage and tries to grasp the infinite with the categories of finitude, the really real with the categories of experience, and it necessarily fails. But reason is not altogether unaware of the infinite, the

1. *Op. Cit.*, p. 194.
2. *Ibid.*, p. 193.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

inexhaustible ground of all beings. In spite of its finitude, it is aware of its infinite depth. If man were totally unaware of the depth of reason or the depth of reality, then he would not have any realization of his finitude also. He has a right appreciation of his finitude and the ambiguous character of his temporal existence only because he is possessed of the consciousness of the depth of his being, the Reality.

Tillich holds that though reason is involved in finitude and, along all things and events, is subject to the conditions of existence, yet it is not merely finite. It is true that it contradicts itself and is threatened with disruption and self-destruction. The elements of reason move against each other. But it presents only one side of the picture. The basic structure of reason is never completely lost in its actual life. "If it were lost, mind as well as reality would have been destroyed in the very moment of their coming into existence." In the actual life of reason essential and existential forces, forces of creation and forces of destruction, are united and disunited at the same time. Reason as embodied in the individual, is always involved in conflict under the conditions of existence. These conflicts in actual reason supply the material for a justifiable theological criticism of reason. But Tillich has no sympathy for the theological criticism of reason as such. An accusation of reason as such is, according to him, "a symptom either of theological ignorance or of theological arrogance." An attack on theology as such in the name of reason is also "a symptom of rationalistic shallowness or rationalistic hybris." "An adequate description of the inner conflicts of ontological reason should replace the popular religious and half popular theological lamentations about reason as such. And it should, at the same time, force reason to acknowledge its own existential predicament out of which the quest for revelation arises."[1]

1. *Op. Cit.*, p. 83.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The Conflict within Actual Reason and the Quest for Revelation

Tillich holds that the structural elements of reason move against each other under the conditions of existence. They are not completely separated from each other but they are engaged in self-destructive conflicts which find no solution within actual reason. Reason must become conscious of its real nature, of its situation under the conditions of existence. One must know the conflicts and the contradictions that are inherent in reason under the conditions of existence and which keep it under the bondage of finitude and prevent it from penetrating into its depth. "The polarity of structure and depth within reason produces a conflict between autonomous and heteronomous reason under the conditions of existence. Out of this conflict arises the quest for theonomy. The polarity of the static and the dynamic elements of reason produces a conflict between absolutism and relativism of reason under the conditions of existence. This conflict leads to the quest for the concrete-absolute. The polarity of the formal and the emotional elements of reason produces the conflict between formalism and irrationalism of reason under the conditions of existence. Out of this conflict arises the quest for the union of form and mystery. In all three cases reason is driven to the quest for revelation."[1] Let us discuss briefly the nature of the conflict between autonomous and heteronomous reason which gives rise to the quest for theonomy and which can finally be solved only by revelation.

Autonomous reason, according to Tillich, is that which affirms and actualizes its structure without regarding its depth. Autonomy does not mean that the individual becomes a law to himself. It means the obedience of the individual to the law of reason, which is present in him as a rational being. "The *nomos* ('law') of *autos* ('self') is not the law of

1. *Op. Cit.*, p. 83.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

one's personality structure. It is the law of subjective-objective reason; it is the law implied in the logos structure of mind and reality."[1] It is the divine law rooted in the ground of being itself. In the autonomous situation, man tries to find in his own existence the fulfilment of its meaning. This attitude finds its best cultural expression in humanism. But the great drawback of autonomy is that it loses contact with the depth of its existence.

Autonomous reason, according to Tillich, has to maintain itself against heteronomy which is a law imposed on reason from the outside. Historically, autonomous reason has always been in conflict with heteronomy. "Heteronomy imposes a strange *(heteros)* law *(nomos)* on one or all of the functions of reason. It issues commands from 'outside' on how reason should grasp and shape reality. But this 'outside' is not merely outside. It represents, at the same time, an element in reason itself, namely, the depth of reason. This makes the fight between autonomy and heteronomy dangerous and tragic. It is, finally, a conflict in reason itself."[2] In heteronomous situation, an external authority claims to represent reason, namely, the depth of reason, against its autonomous actualization. It claims to speak in the name of the ground of being in an unconditional and ultimate way. Heteronomy, according to Tillich, is a reaction against autonomy which has lost its depth and has become shallow, empty and powerless. But as a reaction, it is destructive in nature. It denies to reason the right of autonomy and tends to destroy its structural laws from outside. In heteronomy, a finite reality such as a book, a person, a social, political or religious organization or a doctrine claims absolute authority and demands complete submission of individuals or groups to it. Thus heteronomy deprives man of his creative freedom. As

1. *Op. Cit.*, p. 84.
2. *Ibid.*, p. 84.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Tillich puts it, "Heteronomy imposes an alien law, religious or secular, on man's mind. It disregards the logos structure of mind and world. It destroys the honesty of truth and the dignity of moral personality. It undermines creative freedom and the humanity of man. Its symbol is the 'terror' exercised by absolute churches or absolute States. Religion, if it acts heteronomously, has ceased to be the substance and life-blood of a culture and has itself become a section of it which, forgetting its 'theonomous greatness', betrays a mixture of arrogance and defeatism."[1]

Autonomy and heteronomy are, in Tillich's view, rooted in theonomy. It does not represent a divine law which is imposed on reason by a highest authority. Theonomy means the attainment by reason of unity with its own depth. In the theonomous situation, autonomous reason is united with its own depth. Reason, in this state, "actualizes itself in obedience to its structural laws and in the power of its own inexhaustible ground. Since God *(theos)* is the law *(nomos)* for both the structure and the ground of reason, they are united in him, and their unity is manifest in a theonomous situation."[2] But complete theonomy is not realised under the conditions of existence. In a theonomous situation, the individual becomes conscious of the depth of reason, of reality and of his own existence. In a theonomous culture, the ultimate meaning of existence shines through all finite forms of thought and action. The culture becomes transparent to its depth and its creative activities reveal its spiritual contents and are moulded by it. Theonomy, according to Tillich, is the substance and meaning of history. "History comes from and moves toward periods of theonomy, that is, periods in which the conditioned is open to the unconditional without

1. *The Protestant Era*, Translated and edited by James Luther Adams, pp. 52 f.
2. *Systematic Theology*, Vol. I, p. 85.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

claiming to be unconditioned itself. Theonomy unites the absolute and the relative element in the interpretation of history, the demand that everything relative becomes the vehicle of the absolute and the insight that nothing relative can ever become absolute itself."[1]

The words "autonomy", "heteronomy" and "theonomy", according to Tillich, answer the question of the *nomos* or the law of life in three different ways : "Autonomy asserts that man as the bearer of universal reason is the source and measure of culture and religion, that he is his own law. Heteronomy asserts that man, being unable to act according to universal reason, must be subjected to a law strange and superior to him. Theonomy asserts that the superior law is, at the same time, the innermost law of man himself rooted in the divine ground which is man's own ground : the law of life transcends man, although it is, at the same time, his own."[2]

The ontological reason or logos operates in human life at all the levels of autonomy, heteronomy and theonomy. But even theonomous reason which represents the deeper side of human mind is not able to unite the structure of reason with its depth in a complete manner under the finite conditions. In theonomous situation, reason attains the state of self-consciousness. It is aware of the conflicts within itself. It finds the structural elements of reason moving against each other and keeping reason in a state of perpetual conflict with itself. And it tries to resolve this conflict between autonomy and heteronomy and the other opposing elements of reason by making reason aware of its depth and enabling it to get united with it. But though theonomy succeeds in bringing to reason the awareness of its depth and in enabling it to attain unity with it in some measure, yet it cannot establish

1. *The Protestant Era*, p. 63.
2. *Ibid.*, p. 63.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

complete union of the structure and the depth of reason under the conditions of existence. Tillich contends that man cannot overcome completely the conflicts of his reason and his life in the temporal order even in theonomy. The complete union of the structure and the depth of reason and of the finite and the infinite, is possible only in revelation. It is revelation alone, the final revelation, which can overcome completely and in an unconditional way, the conflicts between autonomy and heteronomy, between absolutism and relativism, and between formalism and emotionalism.

Reason in Final Revelation

Revelation, according to Tillich, provides an answer to the questions implied in the existential conflicts of reason. It overcomes the conflict between autonomy and heteronomy by re-establishing their essential unity. Revelation is the manifestation of the depth of reason or of existence. It is the manifestation of the ground of being, of the Infinite or the unconditioned. "It means the manifestation of something within the context of ordinary experience which transcends the ordinary context of experience." It is the manifestation of that which concerns us ultimately. The mystery which is revealed to man is of ultimate concern to him because it is the ground of his being. But this mystery, according to Tillich, is revealed in a complete and unconditional way only in final revelation, in the revelation of Jesus as the Christ. In Him, the word, the Logos, became flesh. "And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the father."[1]

The final revelation, as has been said above, overcomes the conflicts of reason, the conflict between autonomy and heteronomy by creating a new theonomy. The question now

1. John, 1 : 14.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

is how this conflict is resolved in final revelation. Tillich holds that there are two elements in final revelation which make the reunion between autonomy and heteronomy possible, namely, "the complete transparency of the ground of Being in him who is the bearer of the final revelation, and the complete self-sacrifice of the medium to the content of revelation. The first element keeps autonomous reason from losing its depth and from becoming empty and open for demonic intrusions. The presence of the divine ground as it is manifest in Jesus as the Christ gives a spiritual substance to all forms of rational creativity. It gives them the dimension of depth and it unites them under symbols expressing this depth in rites and myths. The other element of final revelation, the self-sacrifice of finite medium, keeps heteronomous reason from establishing itself against rational autonomy."[1] The criterion of the final revelation is expressed by Tillich in the form of a paradox. A revelation, in his view, is final if it has the "power of negating itself without losing itself." The bearer of the final revelation is completely transparent to the mystery he reveals. He is in complete union with the ground of his being, with the Infinite. Even the most spiritually developed persons, the mystics and the prophets, cannot be said to be completely and unconditionally transparent to the mystery or the ground of being. There is some sort of opaqueness inherent in them. But the divine mystery is completely revealed through the medium of him who is the bearer of the final revelation. Thus the final revelation is in complete possession of himself. According to the Gospel reports, there is an "unbreakable unity of his being with that of the ground of all being in spite of his participation in the ambiguities of human life. The being of Jesus as the Christ is determined in every moment by God. In all his utterances, words, deeds, and suffering, he is trans-

1. *Systematic Theology*, Vol. I, pp. 147 f.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

parent to that which he represents as the Christ, the divine mystery."[1] The fourth Gospel lays emphasis on the basic unity between Jesus, the Christ and God, the father.

The second thing that characterises the final revelation, as indicated above, is that the bearer of the final revelation sacrifices all his finite conditions including the medium through which he reveals the ultimate mystery. He must surrender and sacrifice his finitude, his finite power and knowledge and perfection and also his life. The sacrifice of all his finite possessions and conditions, including the sacrifice of the medium is necessary, on the part of final revelation, so that he may not be made an object of idolatry. Idolatry may be said to be a perversion of the genuine revelation. It elevates the medium of revelation to the dignity of revelation itself. The supreme sacrifice, on the part of final revelation, is also necessary because it saves him from becoming heteronomous and demonic in nature. In heteronomy, as has been explained above, a finite being or a thing claims absolute authority in the name of the infinite. Thus a heteronomous authority becomes demonic, because in spite of being finite and conditioned in nature, it claims identity with the infinite and the unconditioned. As James Luther Adams observes, "Demonary appears when the urge for form-creation, by stepping too high, drives on towards self-inflation and form-destruction. The self-sufficient entity attempts to capsule the inexhaustibility of being within itself. It identifies itself with the Unconditioned. This arrogant self-sufficiency results in the eruption of abyss and in destruction."[2] The sacrifice of the final revelation means, essentially, the rejection of all heteronomy, idolatry and authoritarianism and demonary. It reveals the complete unity of the bearer of revelation with

1. *Ibid.*, p. 135.
2. Paul Tillich's *Philosophy of Culture, Science and Religion*, Vol. 1, pp. 51 f.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the ground of being, the infinite or the unconditioned, without any separation or disruption." Jesus of Nazareth is the medium of the final revelation because he sacrifices himself completely to Jesus as the Christ."[1] By revealing completely the supreme mystery, the final revelation liberates man. Man is freed from the conflicts of reason, from the contradictions of life, from perpetual anxiety and the fear of death and from the state of 'sin' by the grace and love of the Divine.

Final revelation does not destroy reason. On the other hand reason attains its fulfilment in final revelation. It participates freely in a theonomy by attaining unity with its depth. In this new theonomy the conflict between autonomy and heteronomy is finally and completely overcome and reason attains its liberation from its perpetual conflicts and contradictions. The complete overcoming of the conflict between autonomy and heteronomy is not possible in any other state of man's existence. It is possible neither in any other state of reason, nor in man's religious experience, nor in mysticism, nor in prophetic revelation. It takes place only in final revelation. The final revelation also "liberates reason from the conflict between absolutism and relativism by appearing in the form of a concrete absolute". "In the New Being which is manifest in Jesus as the Christ, the most concrete of all possible forms of concreteness, a personal life, is the bearer of that which is absolute without condition and restriction."[2] The separation between Christ and God is inconceivable. As has been said, "It is unthinkable that the Son of God would not from the beginning have stood in closest and highest union with His father even in His human nature, and that He would have strengthened and perfected this union only by degrees. But such would be the case if He

1. *Systematic Theology*, Vol. 1, p. 136.
2. *Ibid.*, p. 150.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

had not from the first instant looked upon His father face to face, if he had had to stand afar-off like a stranger, and if, as a result, He had not been able to embrace His father with that love in which the blessed in heaven are consumed."[1]

The final revelation also overcomes the conflict between formalism and emotionalism. Reason in its essential structure unites formal and emotional elements. In the cognitive function of reason, there is a predominance of the formal element, and the emotional element predominates in its aesthetic functions. The ontological reason essentially unites both elements in all its activities. But, under the conditions of existence, the unity between formal and emotional elements of reason is disrupted. Formalism is represented by controlling knowledge and the corresponding formalized logic in the cognitive realm. "Controlling knowledge is one side of cognitive reason and an essential element in every cognitive act. But its attempt to monopolize the whole cognitive function and to deny that any other avenue is knowledge and can attain truth shows its existential disruption."[2] Formalism used the cognitive intellect without *eros*. Thus it causes disruption in man's life by creating a gulf between the cognitive and the aesthetic aspects of his life. It fails to perceive unity between the formal and the aesthetic or emotional elements in life. This unity is attained by reason in the state of theonomy. Theonomous reason is in touch with the depth of reason, with the ground of being. It is reason which is *saved* from its conflicts. It is reason which is illumined and fulfilled by revelation. It is reason in revelation. Theonomous reason marks the freedom of reason from the bondage to its finitude and from its internecine conflicts in the different spheres of man's life and activities. "Theonomous reason,

1. *The Mysteries of Christianity*, Translated by Cyrel Vollert, S.J., p. 325.
2. *Systematic Theology*, Vol. 1, pp. 89 f.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

beyond the conflict of absolutism and relativism, of formalism and emotionalism—this is reason in revelation. Reason in revelation is neither confirmed in its state of conflict nor denied in its essential structure. But its essential structure is re-established under the conditions of existence, fragmentarily yet really and in power."[1]

Theonomous reason effects integration in man's personality by uniting the surface of his existence with its depth and resolving the discords and contradictions of his life. On account of its union with the depth of existence, the divine mystery, theonomous reason provides spiritual content to all the creative activities of man in the fields of literature, religion and philosophy, art, aesthetics and culture. It gives meaning to man's entire existence. There are theonomous periods in history. "Theonomous periods are periods in which rational autonomy is preserved in law and knowledge, in community and art. Where there is theonomy nothing which is considered true and just is sacrificed. Theonomous periods do not feel split, but are whole and centred. Their centre is neither their autonomous freedom nor their heteronomous authority but the depth of reason ecstatically experienced and symbolically expressed. Myth and cult give them a unity in which all spiritual functions are centred. Culture is not controlled from outside by the church, nor is it left alone so that the community of the New Being stands beside it. Culture receives its substance and integrating power from the community of the New Being, from its symbols and its life."[2] Man's cultural life finds its fulfilment only in the state of theonomy and not in the states of autonomy and heteronomy. An autonomous culture, according to Tillich, makes the attempt "to create the forms of personal and social life without any reference to something ultimate and uncondi-

1. *Systematic Theology*, Vol. 1, p. 155.
2. *Ibid.*, pp. 148 f.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

tional, following only the demands of theoretical and practical rationality. A heteronomous culture, on the other hand, subjects the forms and laws of thinking and acting to authoritative criteria of an ecclesiastical religion or a political quasi-religion, even at the price of destroying the structures of rationality. A theonomous culture expresses in its creations an ultimate concern and a transcending meaning not as something strange but as its own spiritual ground."[1]

Modern man, according to Tillich, is an autonomous man who feels insecure in his autonomy. He "experiences his present situation in terms of disruption, conflict, self-destruction, meaninglessness, and despair in all realms of life." This experience is expressed in the creative activities of man in the different spheres of life, in art and literature, in political cleavages of all kinds and so on. This unhappy situation of man today is primarily due to his estrangement from the depth of his existence. This self-estrangement of existence can be overcome only when man attains the state of theonomy in final revelation, when he seeks his union with the divine reality, the "New Being".

Man today has to rise from the states of autonomy and heteronomy to that of theonomy, if he is to attain integration and harmony in his individual and social life. Theonomy has to permeate the entire range of man's life, his creative activities and his cultural expressions. This is possible only if man attains a level of reason where he can experience the unity of the structure of reason with its depth. It is the primary concern of religion and theology to lead man to attain theonomy in his entire life. This objective cannot be attained by decrying reason or minimizing its importance in life. Tillich contends that religion and theology should never attack reason as such. Undiscerning attacks on reason bring

1. *The Protestant Era*, p. 63.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

religion and theology into disrepute. Theology, according to Tillich, must have a correct appreciation of the nature of reason and its role in human life. It must use theonomous reason in order to explain, in a systematic and methodical way, the Christian message, the message of the New Being.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter III

REALITY AND PROCESS IN THE LIGHT OF ĀRUṆI

Āruṇi is one of the celebrated philosophers of the Upaniṣadic period. In the sixth chapter of the *Chāndogya Upaniṣad*, we find him, expounding with clarity and force, the essential doctrines of the Vedānta. As Prof. Ranade observes, "The sixth chapter is evidently the best of all the chapters of the *Chāndogya*, and we have here the highly-strung "identitat" philosophy of Āruṇi who establishes an absolute equation between individual and universal spirit, for whom, in other words, there is no difference between the two at all. Āruṇi is the outstanding personality of the *Chāndogya*, as Yājñavalkya is of the *Bṛhadāraṇyaka*. The *Śatapatha Brāhmaṇa* tells us that Āruṇi was a very renowned sage of antiquity, and that Yājñavalkya was a pupil of Āruṇi. The philosophy which Āruṇi advances in the 6th chapter of the *Chāndogya* does really entitle him to that position."[1]

In the present chapter we propose to study in a detached and critical manner, the nature of Reality and the world-process as conceived and developed by Āruṇi in the sixth chapter of the *Chāndogya Upaniṣad*. We shall also endeavour to show the untenability of the views which regard Becoming or Process as ultimately real and deny the reality of Being or *Sat*.

A. REALITY AS "SAT"

Āruṇi holds that there is one Reality. It is one without a second. It is called by him *Sat*.[2] The world of multiplicity

1. A Constructive Survey of Upaniṣadic Philosophy, p. 23.
2. Sad eva somyedam agra āsīd ekam evādvitīyam. Chā. Upa. VI. 2.1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

which is the object of man's experience is, according to him, rooted in *Sat* and has evolved out of it. So *Sat* is the substratum of the world. It is also its ultimate cause. Before the evolution of the world, there was according to Āruṇi *Sat* alone. It does not mean that *Sat* is not present after the evolution of the world. *Sat* is still there but it appears through innumerable names and forms and is made subject to all sorts of limitations and determinations. Instead of being viewed as the supremely Real and one without a second, it is now apprehended in an individualized condition. Our sense-experience does not perceive the supreme Reality or *Sat* in its pure state. It apprehends it, on the other hand, in the form of particular objects assuming different names and forms. So *Sat* presents itself to our sense-experience and intellect in a modified condition, that is, under the limitations of space, time and cause and under infinite determinations of names and forms, *nāma* and *rūpa*. Our sense-experience is not aware of any fundamental Reality or *Sat* underlying the universe and constituting its essence. As Sri Aurobindo observes, "The senses and sense-mind know nothing whatever about any pure or absolute existence. All that our sense-experience tells us of, is form and movement. Forms exist, but with an existence that is not pure, rather always mixed, combined, relative. When we go within ourselves, we may get rid of precise form, but we cannot get rid of movement, of change. Motion of matter in space, motion of change in Time seem to be the condition of existence."[1]

Now a question arises, if *Sat* or Reality cannot be known in its pure state through our sense-experience, what is the ground of positing it at all ? Are we not logically constrained to deny its reality altogether ? The answer is that our reason cannot logically deny the reality of pure existence or *Sat*. As M. N. Sircar puts it, "We may think away anything, but

1. L. D. Vol. I, p. 85.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

we cannot think away Being or Existence. Existence is therefore Truth. And in the effort of doing away with Existence, we are conscious of our tacitly assuming it. We can dismiss qualities or attributes of Being, or concrete forms of it, but we cannot put away Existence. The very thought of denial presupposes it. Existence or Being is the ultimate Reality. In fact, the existence of concrete things and appearances implies the notion of existence. Brahman is Existence."[1] Śaṅkara says that one can deny the reality of a thing only on the ground of something real.[2] Thus the negation of the ultimate Reality or *Sat* is not possible. As Sri Aurobindo puts it, "Neither reason nor experience nor intuition nor imagination bears witness to us of the possibility of a final terminus. All end and beginning presuppose something beyond the end or beginning. An absolute end, an absolute beginning is not only a contradiction in terms, but a contradiction of the essence of things, a violence, a fiction. Infinity imposes itself upon the appearances of the finite by its ineffugable self-existence."[3]

ASAT OR NON-BEING AS ULTIMATELY REAL : ITS CRITICISM

Āruṇi is confronted with another view with regard to the nature of ultimate reality which appears to be diametrically opposed to his own view. He observes that some thinkers regard *Asat* or Non-Being alone as existing in the beginning, one only without a second and that from this Non-being, being or *Sat* appeared.[4] But he rejects this view altogether. He contends that there are no proofs in support of the view that being or *Sat* comes out of non-being or *asat*.[5] According

1. The System of Vedāntic Thought and Culture, p. 3.
2. Kañcid hi paramārtham ālambyāparamārthaḥ pratiṣidhyate. Ś. B. III. 2.22.
3. L. D. Vol. I, pp. 94-95.
4. Taddhaika āhurasadevedam agra āsīd ekam evādvitīyam. Tasmād asataḥ sajjāyata. Chā. Upa. VI. 2.1.
5. *Ibid.*, VI. 2.2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

to him, the emergence or manifestation of being out of non-being can be supported neither by our sense-experience nor by our reason.

In Indian Philosophy, the Nyāya-Vaiśeṣika and the Buddhist philosophers believe that the effect is *asat* or non-existent prior to its production or emergence. The Nyāya and Vaiśeṣika systems characterise the categories of substance, attribute, *karma* etc. as *Sat*. But they do it only from the standpoint of their present existence. They do not believe in the existence of things prior to their production. The effect is, according to them, something new. It is created by the activity of an agent out of its material cause. The carpenter creates a new effect out of a block of wood, called table. The table is different from wood. The effect is thus, according to the Nyāya-Vaiśeṣika philosophers, something new altogether which did not exist before.

But this view is not tenable. According to the Vedāntins, this view cannot be held either on the ground of sense-experience or reason. We nowhere experience the emergence of things which were absolutely non-existent, *asat*, previously. A non-existent thing cannot be brought into being. The theory of *asatkārya*, of the non-existence of effects prior to their production, is fraught with serious logical difficulties. If the effect were an absolutely new thing and did not exist in a potential manner in its cause prior to its production, then it would entail the possibility of anything being produced out of anything else. The oil in that case can as well be extracted from sand instead of being extracted from the mustard-seed. Śaṅkara contends that if a jar were to be produced out of non-existence, then the potter will not require clay and the jar and other effects will be characterised as non-existent. But it is not so. So *Sat* cannot be produced out of *asat*.[1]

1. Yadyabhāvād eva ghaṭa utpadyeta ghaṭārthinā mṛtpiṇḍo nopādīyeta, abhāva-śabda-buddhyanu-vṛttiśca ghaṭādau prasajyeta, na tvetad asti, ato nāsataḥ sad utpattiḥ. Chā. upa. Bhā. VI.2.2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The effect is thus not altogether non-existent prior to its production. It exists in the cause in a potential manner. The effect is thus not different from the cause.

The Buddhist philosopher Candrakīrti argues that an effect cannot be produced if it is regarded as different from the cause. Things cannot be produced from entities totally different from themselves. Because if that were admitted, then there will arise the contingency of everything arising out of everything else.[1] Īśvarakṛṣṇa also argues in his *Sāṅkhya-Kārikā* that the non-existence of the effect prior to its production cannot be admitted because we do not find things being produced indiscriminately out of everything else.[2] Śaṅkara arguing against the Buddhist view of the non-existence of effect prior to its production observes that if *abhāva* or non-existence devoid of all characters were to be assumed as the cause, then there will arise the possibility of sprouts and other things being produced out of hare-horns and the like. But this is nowhere perceived.[3] Things, according to the Buddhist, being momentary in nature, the emergence of an effect, e.g. sprout is made possible on the destruction of seed that precedes it. But Śaṅkara contends that if the production of an entity out of non-entity were admitted, then non-existence being common and existing indifferently everywhere, one cannot take a specific cause to produce a specific effect.[4] So far as non-existence itself is concerned, there is nothing to distinguish the non-existence of an empirical object, like seed, from the non-existence of an absolutely imaginary entity, like hare-horns. In that case the assumption

1. Parato'pi notpadyante bhāvāḥ, sarvataḥ sarvasambhava-prasaṁgāt. Prasannapadā on M. Ś. I. 3.
2. Sarva-sambhavābhāvāt. S. K. 9.
3. Nirviśeṣasya tvabhāvasya Kāraṇatvābhyupagame śaśaviṣāṇādibhyo'pyaṁkurādayo jāyeran, na caivaṃ dṛśyate. Ś.B. II. 2.26.
4. Yadyabhāvād bhāva utpadyeta, abhāvatvāviśeṣāt kāraṇaviśeṣābhyupagamo'narthakaḥ syāt. *Ibid.*,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of specific causes to produce specific effects will lose all meaning, as when it is said that the sprout is produced out of seed and the curd from the milk and so on.[1] If the non-existence of an empirical object were to be distinguished from that of an imaginary entity by attributing any specific character to it, then this non-existence itself would be regarded as existence. And in that case the upholders of *asatkāryavāda* will involve themselves into self-contradiction.

Śaṅkara further points out that if the production of things out of non-existence were admitted, then everything will be imbued with a non-existential character. But it is not observed. All the objects are found as existing in their own forms.[2] No one takes things like plates etc. possessing the nature or characteristics of clay as the effects of threads and the like. All the people take things possessing clay-characteristics as the effects of clay.[3] An objection may further be raised that an entity has to undergo change and lose its own nature in order to produce an effect. But this is not possible in the case of an entity which is said to be immutable. Hence it cannot be taken as the cause of any effect. Thus one has to admit the origination of an effect out of non-existence.[4] But this is, according to Śaṅkara, not a sound argument. In experience one finds that certain things act as causes of their effects without undergoing any change in their nature. Gold and the like with their nature unchanged are recognised as causes of their effects.[5] There are cases like that of seeds etc. wherein the destruction of their nature is seen to take place in production of effect. But even in such cases, it is not the anterior state of the seed, which is destroyed, that may be said to be the cause of its subsequent effect, the

1. *Ibid.*,
2. *Ibid.*,
3. *Ibid.*,
4. *Ibid.*,
5. *Ibid.*,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

sprout. On the other hand, it is the constituent parts of the seed etc. that are not destroyed and continue to exist that are to be taken as the causes of their effects, the sprout and the like.[1] Thus, in view of the effects not being produced out of hare-horn etc. which are non-existent and of their being produced out of the existing entities like gold etc., the theory of the emergence of objects out of non-existence is not valid.[2]

Thus Śaṅkara subjects the doctrine of the Naiyāyikas and the Buddhists, that the effect is non-existent prior to its production, to severe criticisms and proves that it is logically untenable and self-contradictory. The emergence of *sat* out of *asat* can neither be shown to be a fact of experience nor a fact grounded in reason. So in view of the difficulties inherent in Asatkāryavāda, as mentioned above, the Vedāntins reject it altogether and posit an ultimately real principle, namely *Sat* or Brahman, as the ground or substratum of the world-existence and its ultimate cause. "Sad Brahman, Existence pure, indefinable, infinite, absolute," as Sri Aurobindo puts it, "is the last concept at which Vedantic analysis arrives in its view of the universe, the fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality."[3]

SRI AUROBINDO'S INTERPRETATION OF 'ASAT'

Sri Aurobindo gives a different interpretation to the Upaniṣadic conception of the Non-Being or *Asat*. According to him, Non-Being or *Asat* does not mean the negation of Being or *Sat*. On the other hand it indicates a Reality which is so transcendent and unconditioned that it cannot be characterised even as Existent or *Sat*. It transcends all mental categories including the category of existence. As Sri Auro-

1. *Ibid.*,
2. Tasmād asadbhyaḥ śaśaviṣāṇādibhyaḥ sadutpattyadarśanāt sadbhyaśca suvarṇādibhyaḥ sadutpattidarśanādanupapanno-'yam abhāvād bhāvotpattyabhyupagamaḥ. Ibid.
3. L. D. Vol. I, p. 85

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

bindo says, "Non-Being is only a word. When we examine the facts it represents, we can no longer be sure that absolute non-existence has any better chance than the infinite Self of being more than an ideative formation of the mind. We really mean by this Nothing something beyond the last term to which we can reduce our purest conception and our most abstract or subtle experience of actual being as we know or conceive it while in the universe. This Nothing then is merely something beyond positive conception. We erect a fiction of nothingness in order to overpass, by the method of total exclusion, all that we can know and consciously are. Actually when we examine closely the Nihil of certain philosophies, we begin to perceive that it is a zero which is all or an indefinable Infinite which appears to the mind a blank, because mind grasps only finite constructions, but is in fact the only true Existence."[1] The opposition between Being and Non-Being is reconciled on this view. As Sri Aurobindo significantly remarks, "But if we take Non-Being in the sense, not of an inexistent Nihil but of an X which exceeds our idea or experience of existence,—a sense, applicable to the Absolute Brahman of the Adwaita as well as the Void or Zero of the Buddhists, the impossibility disappears, for That may very well be the source of being, whether by a conceptual or formative Maya or a manifestation or creation out of itself.[2]

The interpretation of Sri Aurobindo regarding the Upaniṣadic conception of Non-Being, *Asat* gains strength from its description as given by Āruṇi. He describes the Non-Being admitted by some thinkers as one only without a second.[3] The characterisation of Non-Being as one only without a second is significant. This characterisation can

1. L. D. Vol. I, pp. 35-36.
2. *Ibid.*, Vol. I, p. 36 (Foot notes).
3. Taddhaika āhurasadevedam agra āsīd ekam evādvitīyam, Chā. Upa. VI. 2.1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

have a meaning only for an entity which is real. It can have no significance whatsoever for an absolutely non-existent entity. So the description of *Asat* as one only without a second strengthens the belief that it indicates a Reality which is so transcendent that it cannot be characterised even as Existence.

ŚAṄKARA'S INTERPRETATION OF 'ASAT'

Śaṅkara interprets the characterisation of *Asat* as one only without a second in a different way. The problem is that if there is no reality corresponding to the word *Asat* as one only without a second, as Śaṅkara would have us believe, then the meaning of these words or this statement loses all significance. And in that case the statement of *śruti* will be regarded as invalid. Śaṅkara contends that the objection raised above does not hold good. This statement of śruti, in his view, is meant simply to prevent one from adhering to the notion of *Sat*. The word *sat* indicates a reality corresponding to it. The words 'one only without a second' *(ekam evādvitīyam)* are used in apposition to the word *sat*. In the same way the words 'this' *(idam)* and 'was' *(āsīt)* also characterise *Sat*. In this state, the 'negative particle' which is affixed to the word *sat* merely serves the purpose of removing one's notion of *sat* as existing, one only without a second. It does not posit any entity called *asat*. The words 'one only without a second',[1] and the words 'this'[2] *(idam)* and 'was'[3] *(āsīt)* characterise the word *Sat* and not *Asat*. So they are to be taken as significant. Thus the statement of śruti regarding *Asat* as existing in the beginning, one only without a second, does not become invalid as its sole purpose is to reject the idea of *sat* taking possession of our minds and not to posit an entity called *asat*. The statement of *Śruti* in

1. Chā. Upa. Bhā. VI. 2.1.
2. *Ibid.*,
3. Chā. Upa. VI. 2.2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

question merely rejects the notion of *sat*. It does not mean to establish the *non-existence* of *sat*. Śaṅkara observes that as a horseman while riding a horse turns him away from the objects confronting him, in the same way, the 'negative' associated with the word *'sat'*, while depending on it turns one's mind from the notion of *Sat* as existing in the beginning, one only without a second. It does not posit the non-existence of *sat* itself.[1] The statement that there was in the beginning *Asat* only is made simply with a view of its subsequent rejection. It is meant to remove the wrong view of man. The removal of a wrong view is possible only after positing it. Thus the statement concerning *asat* is significant and its being a scriptural statement and its being authoritative is evident. Hence it involves no fallacy.[2] So if Śaṅkara's interpretation is admitted, then the statement of śruti concerning *Asat* is made only with a view to show its untenability and thus prevent one from falling into the error of taking *Asat* itself as something real. It is made only with a view of its subsequent rejection. It has thus its specific utility as the rejection of a wrong view leads one towards the attainment of truth. It is evident due to the rejection by Āruṇi of the doctrine of *Asat*, as he observes, how can *sat* come out of *asat?* There was *Sat* alone in the beginning, one only without a second.[3]

But an objection may be raised against the doctrine of *Sat* as the supreme reality. It may be said that the emergence of *sat* out of *sat* is also not perceived. A jar, for example, is not perceived as being produced out of another jar. Śaṅkara answers that the above objection is not valid. It is true that an object is not produced by another object. *Sat* or the Real does not give rise to a thing different from itself.[4] On the

1. Chā. Upa. Bhā. VI. 2.1.
2. *Ibid.*
3. *Ibid.* 6.2.2.
4. Na sataḥ sadantaram utpadyate. Chā Upa. Bhā. VI. 2.2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

other hand *sat* presents itself in a different form[1] as we find it illustrated in the cases of clay and the like manifesting themselves in different forms. In these cases one does not find any difference between the cause and the effect. They are not two different entities. The same entity presents itself as cause in one form and as effect in another form. It may be said that as clay is an object, in the same way a lump, a jar etc. made of clay are also objects. And they are known as different objects, and given different names. In the same way, the effects of *Sat* having different forms and being given different names must be different from the latter as a cow is different from a horse.[2] But this argument is not valid. Because, though a lump of clay and a jar are different from each other, yet they are not different from clay. A lump of clay and a jar may exist independently of each other but they cannot exist apart from clay. So the lump and the jar are substantially nothing else but clay.[3] But a cow and a horse exclude each other. The jar etc. are merely the different forms of clay and so are not different from it. In the same manner, the whole world is merely a form of *Sat* and so is not in any way different from it. So the statement that in the beginning there was *Sat* alone is valid because the effects are merely different names given to the same *Sat*. Their so-called individual and separate existence consists only in speech and not in actuality.[4]

B. SAT AS CONSCIOUS FORCE

Now a question arises, what is the nature of *Sat ?* Is it some unconscious entity or is it conscious in nature ? Āruṇi holds that *Sat* is a conscious Reality. *Sat*, according to him, brings the whole world into existence out of his own free

1. Sad eva saṃsthānānṭareṇāvatiṣṭhate. Ibid.
2. *Op, Cit.*
3. *Op. Cit.*
4. *Op. Cit.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

will.[1] This statement of Āruṇi excludes the possibility of *Sat* being unconscious or material in nature. The emergence of consciousness out of the unconscious or matter is not possible according to the Vedānta.[2] It is not logically explicable. As Sri Aurobindo puts it, "Materialism indeed insists that, whatever the extension of consciousness, it is a material phenomenon inseparable from our physical organs and not their utilizer but their result. This orthodox contention, however, is no longer able to hold the field against the tide of increasing knowledge. Its explanations are becoming more and more inadequate and strained. It is becoming always clearer that not only does the capacity of our total consciousness far exceed that of our organs, the senses, the nerves, the brain but that even for our ordinary thought and consciousness these organs are only their habitual instruments and not their generators. Consciousness uses the brain which its upward strivings have produced, brain has not produced nor does it use the consciousness."[3] "Our physical organism," he further observes, "no more causes or explains thought and consciousness than the construction of an engine causes or explains the motive-power of steam or electricity."[4]

Consciousness, according to the Vedānta, is ontologically prior to the world and the individuals. It is something ultimate. It is this principle which gives meaning to our experience and makes it possible. Man's knowledge of himself and the world depends absolutely on it. The Upaniṣads assert that it is the ultimate and fundamental consciousness which illumines the whole world. It is by the light of this consciousness that every thing shines and it is by that light that

1. Tadaikṣata bahu syāṃ prajāyeya. Chā. Upa. VI. 2.3.
2. Īkṣaternāśabdam. B. S. I. 1.5.
3. L. D. Vol. I, p. 108.
4. *Ibid.*,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

every thing is illumined.[1] The supreme consciousness is anterior to the whole world, pervades it and guides its destiny. It gives meaning to the world-existence. As Sri Aurobindo remarks, "Consciousness is the great underlying fact, the universal witness for whom the world is a field, the senses instruments. To that witness the worlds and their objects appeal for their reality and for the one world and the many, for the physical equally with the supraphysical we have no other evidence that they exist."[2] This consciousness according to the Vedānta is not mental and egocentric. It does manifest itself through the individual centres of existence, but it is beyond them. It is universal and transcendent. It is the witness of the Becoming, the ceaseless flux of existence and at the same time transcends the process. "For the witness, if he exists", observes Sri Aurobindo, "is not the individual embodied mind born in the world, but that cosmic consciousness embracing the universe and appearing as an immanent Intelligence in all its works to which either world subsists eternally and really as Its own active existence or else from which it is born and into which it disappears by an act of knowledge or by an act of conscious power. Not organised Mind, but that which, calm and eternal, broods equally in the living earth and the living human body and to which mind and senses are dispensable instruments, is the witness of cosmic existence and its Lord."[3]

The presence of a self-conscious Reality as underlying the world-existence and guiding its course is also affirmed by the facts of design, arrangment and order that we find in the world and its objects. The constitution of the physical bodies,

1. Tam eva bhāntam anubhāti sarvam
   Tasya bhāsā sarvam idaṃ vibhāti.
   Kaṭha Upa. V. 15; Muṇḍa. Upa. II. 2.10.
2. L. D. Vol. I, p. 24.
3. *Op. Cit.* Vol. I. p. 26.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of living beings, of man etc. unmistakably betray the presence of a universal consciousness working through them. Brahma-Sūtra says that the existence of *Pradhān* as the ultimate creative principle cannot be inferred on account of design and arrangement that we find in the world.[1] Śaṅkara developing the idea of this aphorism observes that a non-conscious entity is nowhere seen in the world giving rise to effects which serve the specific ends of man.[2] Even the objects like houses, palaces, beds etc. which possess the capacity to secure happiness and avoid suffering to man are seen to be constructed by skillful and talented artisans. In the same manner, the whole external world like earth and the rest which provide the ground for the enjoyment and frution of one's varied karmas, and the internal world, the body etc. belonging to different classes, exhibiting specific arrangements and functions of their various organs in a harmonious and coordinated manner and constituting the ground of experiencing the fruits of one's varied karmas,—such a world as it is seen,—is not capable of even being mentally apprehended by the most talented and renowned artists. How can such a world be created by the unconscious *Pradhāna ?* One does not observe the objects like logs and stones possessed of such wonderful powers of creation.[3] The formation of different objects like clay etc. is made possible by a potter and so on. In the same way the unconscious *Pradhāna* also must be presided over and controlled by a conscious principle.[4] The fact that not only human beings but animals and other living creatures show a remarkable adjustment to their

1. Racanānupapatteśca nānumānam. B. S. II. 2.1.
2. Nācetanaṃ loke cetanānadhiṣṭhitaṃ svatantraṃ kiñcidviśiṣṭa-puruṣārtha-nirvartanasamarthān vikārān viracayad dṛṣṭam. Ś. B. II. 2.1.
3. *Ibid.*,
4. Tadvatpradhānasyāpi cetanāntarādhiṣṭhitatvaprasaṃgaḥ. *Ibid.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

environment and the capacity to maintain their own existence and of their progenies by adequate adaptation to the existing natural conditions is significant. As Sri Aurobindo points out, "We see, for instance, in the animal operations of a perfect purposefulness and an exact, indeed a scientifically minute knowledge, which are quite beyond the capacities of the animal mentality and which man himself can only acquire by long culture and education and even then uses with a much less sure rapidity. We are entitled to see in this general fact the proof of a conscious force at work in the animal and the insect which is more intelligent, more purposeful, more aware of its intention, its ends, its means, its conditions than the highest mentality yet manifested in any individual form on earth. And in the operations of inanimate Nature we find the same pervading characteristic of a supreme hidden intelligence, "hidden in the modes of its own workings."[1]

CRITICISM OF SELF-CONSCIOUS REALITY AS CAUSE OF THE WORLD AND ITS ANSWER

The arguments of Śaṅkara and Sri Aurobindo in support of the existence of a self-conscious Beality as being the ultimate cause of the world from the fact of design and order that we find in the latter may be subjected to the criticisms made against the teleological proofs of God's existence. The teleological proof is based on the observation of order in the world. This order is conceived to be the sign of design or purpose inherent in it. And from this it is concluded that there must be some conscious Being or God as the ultimate source of the world. But the fact of order in the world need not necessarily point to the existence of a self-conscious supreme Being who is said to be its creator. Kant remarks that all that the argument from design can possibly suggest

1. L. D. Vol. I, p. 26,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

is the existence of an 'architect' of the world. But this architect must be very much limited by the material in which he works. This argument, according to him, in no way points to the existence of a Being who is supreme, omnipotent and the creator of the universe.

The evolutionists may object to the belief in a supreme, self-conscious Reality as the cause of order in the world on the ground that it is the result of the evolution of higher and more complex organisms out of the simpler ones. The modern evolutionary theories are essentially based on the assumption that existence can arise out of non-existence or that something can and does evolve out of nothing. An effect in its totality is found to be more complex than its causal conditions. It shows qualities and behaviour in things which the causal conditions which produce them lack entirely. The effect according to the evolutionary view is possessed of a greater reality than the cause. Alexander regards the space-time matrix as the primordial stuff out of which all existents are produced. "It is greater than all existent finites or infinites because it is their parent. But it has not as space-time their wealth of qualities, and being elementary is so far less than they are."[1]

But the evolutionary theories of the modern thinkers can be subjected to the same criticisms that have been levelled above against the doctrine of *Asat* as an ultimate reality, in so far, as they attempt to prove the emergence of effects out of nothing or out of causal conditions which entirely lack the properties and functions which are perceived in the effects. The attempt to explain a higher grade of existence in terms of a lower one is not logical. As Dr. Radhakrishnan remarks, "Alexander is not quite consistent when he says that every existent is, "expressible without residue" in terms of a lower

1. Space, Time and Deity I, p. 342.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

order of existence. That would make his philosophy crudely naturalistic, and quite opposed to the "emergence" view which he accepts."[1] Sri Aurobindo clearly emphasises the view that the higher orders of existence can emerge out of the lower ones simply because the former are potentially present in the latter.[2] As G. H. Langley observes, "According to Aurobindo, the higher emerges from the lower because it is eternally present in the lower. It is a logical contradiction to assume that physical energy, which is inconscient and blind, is the exclusive source of consciousness, or even of life. To make this assumption is to derive consciousness and the immense possibilities inherent in conscious being, from accidental concatenations of physical constituents, in other words, to accept the conclusion that consciousness has no adequate ground. This is certainly not so reasonable as to assume that the higher modes of being are eternally immanent in the lower and that in this immanence rests the power for the possible ascent'.[3]

BECOMING OR PROCESS AS ULTIMATELY REAL: VIEWS OF MODERN SCIENCE, OF HUME, BERGSON AND THE BUDDHISTS

A further objection may be raised against the conception of an ultimate and self- conscious Reality as the ground and the source of the world-process. It may be said that Becoming or Process itself constitutes the essence of the world. To say that the self-conscious *Sat* or Real manifested the world out of his own free will is to assume that the cause of the world-process or motion is some supreme Being who is eternal and the first cause of the world. But according to the

1. An Idealist View of Life, pp. 322-323.
2. For a detailed discussion of Sri Aurobindo's Theory of Evolution, the reader may refer to the present author's work, *The Integral Advaitism of Sri Aurobindo.*
3. Sri Aurobindo, pp. 37-38.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

modern scientific view, the occurrence of motion need not be accounted for. It assumes that the objects of the world are by their very nature in process. According to Newton's first law of motion, every moving object continues to move in the same direction and with the same velocity unless it is prevented by external forces. It means that so far as motion is concerned, it needs no explanation. It is only change in the direction or velocity of motion that has to be explained. The notion of first cause is not admitted in the scientific view. According to it, there may be an infinite series of causes and effects with no first cause at all. If God is regarded as the cause of other things, then one may ask for the cause of God's existence as well. The modern mechanical science rejects the notion of ultimate causality altogether. It assumes the unending series of cause-effect relationships. The sequence of cause-effect relationship makes it obvious that one always remains within the sphere of particulars The events have definite spatio-temporal locations. Hence the earliest cause in any such series of cause-effect relationships cannot be said to be ultimate and self-explanatory. It must be an effect of some equally particular event or set of events in the spatio-temporal process.

Hume also rejects the notion of a First Cause of the world. According to him, one can trace a particular event to a particular cause on empirical grounds. But one cannot posit God or an unconditioned Reality as the cause of the world as a whole on the basis of experience. If we take a chain of twenty events, the first will be the cause of the second, the second of the third and so on. The first event will be the effect of the last event in some preceding series. Now in this case, each event in the series has been explained. We do not feel constrained to raise the question about the 'first cause' of the series of events. As he observes, "In such a chain or

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

succession of objects, each part is caused by that which preceded it, and causes that which succeeds it—. But the whole, you say, wants a cause. I answer, that the uniting of these parts into a whole, like the uniting of several distinct counties into one kingdom, or several distinct members into one body, is performed merely by an arbitrary act of the mind, and has no influence on the nature of things. Did I show you the particular causes of each individual in a collection of twenty particles of matter, I should think it very unreasonable, should you afterwards ask me, what was the cause of the whole twenty. That is sufficiently explained in explaining the cause of the parts."[1] Thus one need not, according to Hume, posit a changeless Reality as the cause of the world-process, as this conception is meaningless and superfluous.

Bergson also conceives Reality as change. The universe is a stream of continual change or Becoming. There is nothing that can be called stable and unchanging behind the material things or minds. Things which seem to be motionless and possesed of qualities are subject to incessant change. On scientific analysis, the so-called static objects resolve themselves into a stream of elementary movements. One may speak of them as vibrations, as ether waves, as electrons and so on. But behind this flux one does not find any entity that is found to endure through different moments and in which the changes and movements take place. Thus change alone is real. There is no 'thing' or 'entity' which changes. What we call the individual self is also, according to Bergson, merely a name given to a ceaseless flux of mental states. Our consciousness is changing at every moment. Thus the external objects as well as the internal mental states are not grounded in any permanent entity or entities. There is nothing in the universe or the self which changes. To say that there is

1. Dialogues concerning Natural Religion, Part IX.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

something which changes will mean that it is itself other than change. But such a thing is never discerned. The universe is thus one continuous flow, a process, a becoming. The individuals and the objects endure not through change but by change. Change is the reality of the material world. It is equally the reality of ourselves.

The Buddhists also conceive Reality as of the nature of change. There is nothing permanent either in the physical world or in the vital and mental orders of existence. The physical objects are as much subject to incessant flux or change as mind or mental states. "Impressed by the transitoriness of objects, the ceaseless mutation and transformation of things, Buddha formulated a philosophy of change. He reduces substance, souls, monads, things to forces, movements, sequences and processes, and adopts a dynamic conception of reality. Life is nothing but a series of manifestations, of becomings and extinctions. It is a stream of becoming. The world of sense and mind is from moment to moment..... ..... All things change. All schools of Buddhism agree that there is nothing human or divine that is permanent. Buddha gives us a discourse on fire to indicate the ceaseless flux of becoming called the world."[1] From the conception of change, the Buddhists develop the doctrine of momentariness. All things are, according to them, momentary in nature. The whole world, material as well as mental, is resolved into a ceaseless flux of *dharmas*. What is called self is nothing but a stream of mental *dharmas*. There is nothing permanent behind the physical entities and mental states. The emergence and the disappearance of entities are governed by a causal law, called *Pratītyasamutapāda* or the Law of Dependent Origination. This law works in an automatic manner. There

1. S. Radhakrishnan, I. P. Vol. I, pp. 367-368.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

is no conscious agency working behind it and guiding and governing the world-process or becoming. According to this law a thing does not undergo change in order to produce an effect. But when a particular thing or event takes place, it is followed by another thing or event. On the cause appearing, the effect follows. Every event is conditioned by its preceding event in the series and gives rise to its succeeding event. Thus there is a continuity of the series and not of any unchanging entity. Reality, according to this view, consists of incessant flux or change. Change is the very reality of things, material as well as mental.

CRITICISM OF THE THEORIES OF BECOMING

The views concerning Change as ultimately real and constituting the essence of the individual and cosmic existence are not found to be logically satisfactory. The ultimate reality of change can be proved neither by experience nor by reason. We do not here propose to give a detailed criticism of the concept of *change* that has been upheld by the scientists and some philosophical systems. We shall simply point out to some basic difficulties that are inherent in this view and that prove its inadequacy to explain the nature of things or reality.

The first objection that can be raised against the theory of change is that, in the absence of a conscious Reality or Being guiding and controlling the Process or Becoming, the aggregation of objects is not possible. The emergence of objects out of the events constituting the series or process cannot be accounted for; because the factors or events are themselves non-sentient[1] and also because no conscious Being or Reality is admitted by the different theories of Becoming as the knower and the controller of the process that could

1. Samudāyinām acetanatvāt. Ś. B. II. 2.18.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

bring about conglomerations.[1] The factors constituting the series cannot themselves account for the emergence of the subjective and the objective orders of existence. One event in the series may give rise to another event. But the preceding event cannot account for the appearance or emergence of objects possessed of differnt qualities and functions. The emergence of aggregates out of the flux of events cannot be explained. An earlier event, as Śaṅkara observes, may become the cause of just the origination of a later event of the series.[2] It cannot act as cause of the emergence of conglomerations.[3] It may be said that conglomerations or objects themselves constitute the series and one object gives rise to another object. Then the question is, what is the order or rule of succession ? A preceding object of the series may give rise to another object of a similar nature or of dissimilar nature.[4] If an earlier object of the series gives rise to another object of the similar nature, then the process of growth and development cannot be explained. The emergence of objects possessed of new qualities or function cannot be explained on this theory. And there will also arise the contingency of unnecessary duplication of things in an unending manner. If on the other hand an object of the preceding moment produces an object or effect of a dissimilar nature, then there will arise the contingency of any thing being produced out of any thing else. And this theory will be subjected to all the criticisms that have been made above against the *asatkāryavāda*.

Thus the arguments mentioned above make it clear that the emergence of objects and the individuals cannot be explained on the theory of an unending succession of contingent things constituting a series or process. Contingent things

1. Anyasya ca kasyaciccetanasya bhoktuḥ praśāsiturvā sthirasya saṃhanturanabhyupagamāt. *Ibid.*,
2. Utpattimātranimittatvāt. Ibid. II. 2.19.
3. Na tu saṃghātotpatteḥ kiṃcinnimittaṃ sambhavati. Ibid.
4. *Ibid.*,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

are not self-sufficient. They are subject to origination and destruction. Hence they are relative and dependent. They point to a reality which is self-sufficient, limitless, spaceless and timeless and which is conscious and free from the subjection to birth and death. Unless a first cause exists, "no productive efficiency is actually at work by which the effect immediately dependent on it can come into being; no subsequent effects can thus arise; thus, in this event, nothing can exist at all. The supposition of an infinite regress might permit prediction of later events in terms of earlier ones, but it would provide no real explanation of the actual production of any event nor of its having the nature that it does, for nowhere in such a regress do we come upon a cause which we can be sure is really engaged in making its effect arise. All in that case is hypothetical; each effect would exist *if* its own cause, about which we do not yet know, should have really existed and been able to produce it."[1]

Thus, we may conclude that Becoming or Process is not self-explanatory. The physical world, the living organisms, cannot be adequately explained on the theory of Becoming as constituting the nature of Reality.

SELF OR 'I' INEXPLICABLE IN TERMS OF BECOMING

When we take up the problem of self and examine its implications, the inadequacy of the different theories of Becoming becomes more glaring and evident. The phenomenon of remembrance necessitates the acceptance of a self or subject who endures through different moments of experience. The subject who experiences a thing or an event and who remembers it must be one and the same. The statement that 'I saw Mr. X the other day and I am seeing him now' is not possible without the continuance of the self throughout that period. Only a self that continues through different moments

1. E. A. Burtt, Types of Religious Philosophy, p. 105.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of time can make an evaluation of its past experiences. If the self itself were constituted of discrete mental states involved in ceaseless flux or change, the facts of remembrance and evaluation of past experiences would not be possible. So one has to posit the identity of self through the different moments of time. Even a nihilist according to Śaṅkara will have to admit the unity and continuity of self in the moments of perception and remembrance. He cannot deny the fact of his own existence as he cannot say that fire is not hot or it is not possesed of light.[1]

The existence of self cannot be explained in terms of any other category of experience. It cannot be resolved into a stream of ideas, into discrete mental entities. So far as the existence of self or 'I' is concerned, it is self-evident. I can significantly ask what 'I' am. It makes no sense to ask *whether* I am, because the very question presupposes my own existence. Every body, according to Śaṅkara, is aware of his own existence. No one thinks that he is not.[2]

Being or existence is experienced in its true form in the case of self alone. This experience of self is primary or basic. One may not know *what* the self is. But one does know that it *is*. The experience of self is free from all determinations, all relations. The notion that I *exist* presupposes all the notions about the *nature* of my existence. This awareness of my own existence does not depend on any relations in which I stand. It is also not dependent on any of the attributes that may be predicated of 'I'. Thus, the concept of 'I' transcends all determinations, all relations. It cannot be explained in terms of cause-effect relationship. The notion of the stream of ideas presupposes the existence of 'I'. So this 'I' cannot be explained in terms of the stream of ideas. It cannot be reduced to anything other than itself. It cannot be adequately

1. Ś. B. II. 2.5.
2. Sarvo hyātmāstitvaṃ pratyeti, na nāham asmīti. Ś. B. I. 1.1

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

explained by any theory which regards 'motion', 'process' or 'becoming' as the ultimate Reality.

Thus we may conclude that the theories of Reality as Becoming or Process break down altogether in the case of self or 'I'. Even if the physical objects were reduced to modes, sense-data, relations etc., the self or 'I' remains in its pure form. An object is not apprehended apart from its qualities and relations to other objects and to self. An object out of all relations to other objects and to self is apparently reduced to nothing. Its very existential character is to be explained in terms of its relations and determinations. But this necessity does not arise in the case of self. The existence of self gives meaning to all our experience. But it does not, as has been stated above, owe its existence to any thing other than itself. Thus, unlike the objects, the self is not reduced to nothing, when viewed apart from its relations and determinations. It is not reduced to an empty form. In the state of pure existence, it may not be characterised as "this' or 'that'. But its very existence is something fundamental. It endows it with concreteness and reality. Thus the existence of self is something undeniable and self-evident. This undeniable fact strengthens immeasurably the Vedāntic position which takes Being or *Sat* as constituting the substratum of all 'becoming', of spatio-temporal world. According to the Vedānta, Becoming in itself is not self-explanatory. It necessarily points to Being or *Sat* as constituting the reality or substratum of Becoming or Process.

We now proceed to discuss the manifestation of the world, as conceived by Āruṇi, out of *Sat* and the nature and status of the former.

C. MANIFESTATION OF THE WORLD—NATURE AND STATUS OF THE WORLD-PROCESS

The supreme Reality or *Sat*, according to Āruṇi, desired

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

to be many and it manifested the triple principle of *Tejas, Āp* and *Anna* out of itself. It first of all manifested *Tejas* and the latter out of its self-will manifested *Āp*. *Āp* in the same way manifested out of its self-will *Anna*. The elements of *Tejas, Āp* and *Anna* are endowed with self-will on account of the presence and immanence of *Sat* in them. The element of *Tejas* is possessed of the capacity of burning, cooking and illumining things and is of red colour.[1] *Āp* stands for all liquid substances. It is resplendent, it flows and is of white colour.[2] *Anna* signifies earth. It also stands for all the crops that are produced out of earth. *Anna* is heavy, stable, the base of all things and is possessed of dark or black colour.[3]

The theory of Āruṇi concerning the emergence of the triple principle of *Tejas, Āp* and *Anna* is not based simply on speculation. He tries to give it an empirical foundation. The emergence of *Āp* or water out of *Tejas* is illustrated in our empirical experience. When a person becomes a victim of excessive sorrow, he has sweat all over his body. The sweat is produced out of *Tejas* in the form of excessive grief.[4] In the same way crops or food stuffs are seen to be produced in great abundance when there are rains. Thus, *anna* etc. are produced out of water.[5] These illustrations given by Āruṇi are significant as they clearly show that the truth of his statements concerning the characteristics of *Tejas, Āp* and *Anna* and their emergence can be verified by our empirical observations. Another thing that has to be pointed out is that Āruṇi mentions only three primary elements, namely *Tejas, Āp* and *Anna*. He leaves out of account Vāyu or air and Ākāśa or ether. 'The tripartite division of the primary

1. Chā. Upa. Bhā. VI. 2.3.
2. *Ibid.*
3. *Ibid.*, VI. 2.4.
4. *Ibid.*, VI. 2.3.
5. *Ibid.*, VI. 2.4.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

elements seems to be earlier in thought than the quintuple, or even, as in certain cases, the quadruple : namely, fire, air, water and earth, omitting the ether'.[1] 'The tripartite scheme, unfolded in the present Upaniṣad, supplies us with the basis on which the later Pañchīkaraṇa doctrine was founded'.[2]

Āruṇi holds that the whole world is manifested out of the combination of the triple principle of *Tejas, Āp* and *Anna*. In every object, one of these elements predominates and the others occupy a secondary place. Thus the classification of things into fiery, watery and earthy substances is based on the predominance of the principles of *Tejas, Āp* and *Anna* respectively in them.

As all the objects of the phenomenal existence have evolved out of the three primary elements, namely, *Tejas, Āp* and *Anna*, so they can be, by analysis, reduced to them. Āruṇi takes for illustration fire, sun, moon and lightning and shows that they have no existence apart from the triple primary principle. We may take for illustration fire. The redness that is seen in fire belongs to *Tejas*, the whiteness is that of water and the blackness is that of earth. Thus fire, when analysed into its component parts, is ultimately reduced to three primary elements, namely, *Tejas, Āp* and *Anna*. It has no individual existence of its own apart from the three primary elements. What is called fire is nothing but a name given by speech. Only the three elements are real.[3] In the same manner, Āruṇi analyses other phenomena of nature, such as sun, moon, lighting etc. and shows that they have no existence of their own apart from the three primary elements. The individual existence of each of these objects consists only in name and not in reality. The three primary

1. Belvalkar and Ranade, History of Indian Philosophy, p. 226.
2. *Ibid.*, p. 227.
3. Chā. Upa. VI. 4.1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

elements are ultimately reduced to *Sat*. So it is evident that all the objects constituting the world are ultimately evolved out of *Sat* and they can be reduced to it. They have no existence of their own apart from *Sat*.

Āruṇi also traces the evolution of speech, life and mind to the three primary elements as stated above. The subtle essence of *Anna* or food becomes mind,[1] of water becomes life and of *Tejas* becomes speech. It is significant to note that Āruṇi regards mind as the product of food, or matter. Mind, says Śaṅkara, is proved to be material in nature on account of being produced out of *anna*. It is not eternal and partless as the Vāiśeṣikas hold.[2] Thus mind, life and speech are of the nature of *Anna*, *Āp* and *Tejas* respectively.[3]

Āruṇi also takes care to advance empirical evidence in support of his theory of the emergence of mind, life and speech out of the triple principle of *anna*, *āp* and *tejas*, He asks his son Śvetketu to live for a fortnight simply on water without taking any food. Life is of the nature of water. So it cannot be destroyed if one continues to take water.[4] In the same way, he asks Śvetketu to recite Vedic *mantras* after keeping fast for a fortnight.[5] The latter is not able to remember the *mantras* and after taking food he recites them in proper order.[6] In this way, the direct dependence of life on water and of mind on food or *anna* becomes evident. In the same manner Āruṇi shows that the whole world, the material kingdom, the living beings and human organisms are manifested or evolved out of the three primary elements and ultimately out of *Sat*. So the multiplicity of the world, including the world itself, has got no existence apart from *Sat*. It is ultimately of the nature of *Sat*.

---

1. Annam aśitaṃ tredhā vidhīyate.....yo'ṇiṣṭhastanmanaḥ. Chā. Upa. VI. 5.1.
2. Tataścānnopacitatvānmanaso bhautikatram eva, na vaiśeṣika tantrokta-lakṣaṇaṃ nityaṃ niravayavamceti gṛhyate. Chā. Upa. Bhā. VI. 5.1.
3. Annamayam hi somya manaḥ, āpomayaḥ prāṇastejomayī vāgiti. Chā. Upa. VI. 5.4.
4. *Ibid.*, VI. 7.1.
5. *Ibid*, VI. 7.2.
6. *Ibid.*, VI. 7.4.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

RELATION OF *SAT* AND THF WORLD.

From what has been said above, it is clear that the world cannot be understood apart from *Sat*. Āruṇi regards *Sat* as constituting the substratum of the world, as its cause and its reality. He divides Reality into two aspects. One is the eternal and infinite Reality or *Sat* which is at the same time infinite Consciousness-Force or *Cit-Śakti* : The other is the world-process which evolves out of *Sat* and which is subject to origination, change and destruction. But the world-process does not, according to him, enjoy an independent existence. It has got no existence at all apart from *Sat*. As modifications of clay are merely names based on speech while clay alone is real,[1] in the same way, the world-process is simply a modification, a name, based on speech, while *Sat* alone is real. Thus Āruṇi regards cause or substratum alone as real and the effect as merely a name which is based on speech. It means that the reality of an effect, according to Äruṇi, lies in the cause. The effect is not an entity in itself. Its reality as effect consists only in name based on speech.[2] It means that if an effect is viewed apart from its cause or substratum, then its reality is reduced to name only. Reality lies in the cause alone and not in the effect as effect, that is, as viewed apart from the cause. The real nature of an effect can be revealed to us only if we comprehend it in its fullness, that is, in its relationship with the cause. An effect is divested of its reality and is reduced to a name only, if it is viewed in itself, in its particularity, apart from its constituent cause.

By calling an effect or *vikāra* a name only, Āruṇi does not seem to reduce it to the status of unreality or *mithyātva* as Śaṅkara would have us believe.[3] By characterising an effect as

---

1. Vācārambhaṇam vikāro nāmadheyam mṛttiketyeva satyam. Chā. Upa. VI. 7.4.
2. Vāgālambanamātraṃ nāmaiva kevalaṃ na vikāro nāma vastvasti paramārthato mṛttiketyeva mṛttikaiva tu satyaṃ vastvasti. Chā. Upa. Bhā. VI. 1.4.
3. Na tu vastuvṛttena vikāro nāma kaścid asti Nāmadheyamātram hyetad amṛtam, mṛttiketyeva satyam iti. Eṣa Brahmaṇo dṛṣṭāntaḥ. Ś. B. II. 1.14.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

a name only, he lays stress on the fact that the effect is not something different from the cause, that it is not a thing or an entity in itself. It is the cause itself in a modified or individualised form. So in view of this, the world-process is not something self-existent or separate from the ultimate Reality or *Sat*. It is *Sat* itself in its dynamic and modified aspect. So *Sat* according to Āruṇi has to be viewed in two aspects. One is the eternal, infinite, indeterminate and transcendent aspect of *Sat* called Being or Existence which is conscious and possessed of infinite energy. The other is the aspect of Sat as Change, Becoming or Process. It is *Sat* as manifesting itself as the world, as constituting the spatio-temporal order.

BEING AND BECOMING AS POISES OF *SAT* OR THE ABSOLUTE

So the world-process is a name only if it is viewed as self-existent, as something in itself apart from Sat. But from the ontological point of view, it is nothing else but *Sat* itself in its aspect of Becoming or Process. So *Sat* is both Being and Becoming and at the same time it is beyond them both. To characterise *Sat* as mere Being or Existence, as Śaṅkara does, is to give a partial view of It. *Sat*, according to him, means mere Being or Existence. It is admitted by the Vedānta as subtle, indeterminate, all pervading, pure, partless and conscious in nature.[1] If the characterisation of *Sat* as given by Śaṅkara were admitted, then it would inevitably reduce the world-process to the status of unreality. But the description of *Sat* as given by Āruṇi does not commit us to any such partial or limited view of it. He unequivocally asserts, as has been stated above, that *Sat* desired to be many and it created *Tejas* out of itself. It simply means that it manifested itself in the form of *Tejas* and other innumerable forms constituting the world. So, so far as Āruṇi is concerned, he regards *Sat* alone as real and as constituting the reality of the world. But he regards the world also as nothing else but

1. Sadityastitāmātraṃ vastu sūkṣaṃ nirviśeṣaṃ sarvagatam ekaṃ nirañjanam niravayavaṃ vijñānaṃ yad avagamyate sarvavedāntebhyaḥ. Chā. Upa. Bhā. VI. 2.1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Sat itself in process, in its dynamic and modified aspect. He does not confine *Sat* to mere Being or Existence. Thus Āruṇi has an integral and all-embracing view of *Sat* as distinguished from the view of Śaṅkara which confines *Sat* to the status of mere Being or Existence. The Advaitism of Āruṇi, unlike that of Śaṅkara, is not based on the denial of one fundamental aspect of Reality, called Becoming or World-process. It takes Being and Becoming as the two fundamental poises of *Sat*. *Sat* is exhausted neither in Being nor in Becoming nor in the combination of both Being and Becoming. It is both Being and Becoming and at the same time it transcends them both. So the system of Āruṇi can be properly characterised as Integral Advaitism in order to distinguish it from the Advaitism of Śaṅkara which reduces the world to the status of unreality from the ontological or transcendent point of view.

SAṄKARA'S CRITICISM OF THE REALITY OF BECOMING AND ITS ANSWER

Śaṅkara seems to be forced to deny the reality of becoming or movement under the pressure of logic. The Upaniṣads, he contends, call the Absolute or Brahman *Kūṭastha* or immutable. Now Brahman which is immutable cannot be possessed of the different states of rest and motion.[1] The same Brahman, he observes, cannot be said to be changeless and changing[2] as it involves self-contradiction. But the word *Kūṭastha* or immutable may simply mean that the Being or Existence of *Sat* remains unchanged. It means that *Sat* remains what it is in spite of manifesting itself in innumerable forms. It does not cease *to be* even when it *becomes*. *Sat* or Brahman does not lose its Being or Existence even in Becoming or Process. It is evident from the fact that each and every object of the world can be ultimately reduced to *Sat*. Every individual object is ontologically Being or *Sat* alone. An object can be finally reduced to *Sat* or Being alone. It cannot be reduced to *nothing*

1. Na hi kūṭasthasya Brahmaṇaḥ sthitigatyadanekadharmāśrayatvam sambhavati. Ś. B. II. 1.14.
2. Na hyekasya Brahmaṇaḥ pariṇāmadharmatvaṃ tadrahitatvaṃ ca śakyaṃ pratipattum. *Ibid.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

or anything other than Being as has been fully shown above.[1] Thus the word *Kūṭastha* or immutable according to Integral Advatism does not signify the mere Being or *isness* of *Sat* which cannot *really become* or involve itself in process or movement "The immutability of the Identical", says Sri Anrobindo, "does not consist in a monotone of changeless sameness incapable of endless formation of being, but which no differentiation can destroy or impair or minimise."[2] Thus if we interpret the word *Kūṭastha* in the manner indicated above, we can find a means to resolve the contradiction that seems to exist between Becoming and Being or Change and Changelessness of Reality. It is only thus that we can have a correct appreciation of the words or statements of śrutis concerning Reality or *Sat* which appear to involve contradiction from the strictly logical point of view. The inconsistencies and contradictions in the statements of śrutis concerning Reality can be removed without denying the reality of any of its fundamental aspects if one tries to grasp the deeper meaning of those significant and suggestive statements. But if one interprets the statements of śrutis from a strictly logical point of view, one is constrained to deny the reality of some fundamental aspect of *Sat* in order to make the so-called contradictory statements of Reality self-consistent. Thus a strictly logical approach to Reality cannot be expected to give us an integral and all-comprehensive view of it. It is true that we cannot do away with logic and reason in understanding and interpreting the nature of reality. But the logic which can reveal the nature of Reality must be able to grasp the rich meaning and content of the statements of śrutis, as has been indicated above. An integral and at the same time self-consistent view of Reality is possible not by the formal logic, the logic based on abstract reason, but only by a higher reason, a higher and more meaningful logic, characterised significantly by Sri Aurobindo as the Logic of the Infinite.[3]

1. See the criticisms made above of the theories of Non-Being and Becoming as constituting the nature of ultimate Reality.
2. L. D. Vol, I, pp. 55-56.
3. A detailed discussion on the Logic of the Infinite is made by the present writer in *'The Integral Advaitism of Sri Aurobindo'*.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Śaṅkara raises another difficulty against admitting the reality of becoming or process. He contends that the statements of śrutis which signify change or transformation of Brahman into the manifold world are not significant. The statements that affirm the identity of Ātman and Brahman result in the attainment of salvation by man. But the affirmation of śrutis that Brahman is modified into the manifold world does not result in the attainment of any independent end or fruit of life. There is no proof in this respect.[1] The statements that affirm the transformation of Brahman into the form of the world have thus no significance of their own. They have a secondary significance only in so far as they point the way to the realisation of Brahman. They cannot be said to yield any independent fruit by themselves.[2]

Our reply to the above observations of Śaṅkara is firstly, that the world-process cannot be taken as necessarily meant for serving the end or goal of man's life. The whole purpose of creation may not be explained in terms of the interests, goals or values of man's life. So the statements of śrutis concerning the transformation of Brahman into the world cannot be said to be devoid of significance simply because they fail to serve any goal of man. They may reveal the nature of the world in an objective manner and prove its oneness with *Sat* or Brahman. In this respect they may be possessed of deep meaning and significance. Secondly, even if we evaluate the statements of śrutis concerning the manifestation of Brahman as the manifold world from the standpoint of man, they seem to be possessed of great significance. The knowledge that the world is nothing else than the modified form of *Sat* or Brahman may create a greater intellectual interest in the philosophic mind to understand more and more the mysteries of Nature and not to confine itself merely to the understanding and appreciation of the supreme mystery called Spirit or the transcendent Reality. This may ultimately lead to a discovery of a closer relationship between scientific

---

1. Ś. B, II. 1.14.
2. *Ibid.*,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

and philosophic knowledge, between the science of the natural phenomena and the science of spirit. It may also help one in having a greater appreciation and understanding of the great interest shown by the Vedic seers in the phenomena of Nature and thus lead to a fresh and deeper understanding of the Vedic symbolism. And finally it may endow human life, life of man in the world, with a new dignity. The great and mighty achievements of man in the fields of literature, art, science and philosophy and the other aspects of cultural life will then be endowed with a far greater meaning and significance than they are ordinarily supposed to possess. The gulf between the secular and spiritual life will be bridged for ever if spirit is shown to reveal itself in the different spheres of man's creative activities and the world-process. Thus the realisation that the world-process is the modified form of Brahman may open new vistas of knowledge and experience before man and lead to an extraordinary and unparalleled enrichment of his life, both from the secular as well as the spiritual points of view. Therefore, the observations of Śaṅkara, as stated above, which deny significance to the statements of śrutis affirming the reality of the world-proces carry no conviction. The statements of śrutis which posit the reality of the world-process and call it a transformation or modified form of Brahman seem to the possessed of as much significance as the other statements which establish the identity of Ātman and Brahman.

D. IDENTITY OF THE INDIVIDUAL SOUL OR ĀTMAN WITH *SAT* OR BRAHMAN

Āruṇi establishes the complete identity of the individual soul or Ātman with *Sat* or Brahman. He contends that the individual self attains identity or oneness with *Sat* not only after the attainment of liberation but it enjoys identity with it even in the waking state and the state of deep sleep or *suṣupti*. The body-mind organism of man enjoys complete identity with *Sat* in view of the fact that it can, on analysis, be reduced to the triple principle of *Anna*, *Āp* and *Tejas* and ultimately to *Sat*,[1] as has been fully indicated above. So it is given to man

1. Chā Upa. VI 8.4,6.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

to enjoy identity with *Sat* even in the waking state by means of philosophic contemplation on the real nature of his personality. The individual soul attains oneness with *Sat* even in the state of deep sleep. The individual attains his own nature in deep sleep on account of enjoying oneness with *Sat* in that state. Hence the state of sleep is called *svapiti* which means becoming one with oneself.[1] But the individual is not aware of his oneness with *Sat* in the state of deep sleep. Āruṇi takes recourse to various analogies in order to illustrate the truth of this experience. Honey, for example, is prepared out of the juices collected by the bees from the different trees but the various juices lose their individuality in becoming one with honey and their separate and distinct existence cannot be experienced. In the same way all the individual selves lose their separate identity and become forgetful of their existence when they become one with *Sat* in deep sleep. In this manner Āruṇi brings home the truth of oneness of self with *Sat* in deep sleep to his son Śvetketu[2] by taking recourse to analogical method. The different analogies illustrate the emergence of the individual selves out of *Sat* and their *being* and *becoming* one with It in the deep sleep[3] and in the other states of man's experience.

The other elements constituting the personality of man are, according to Āruṇi, perishable but the self is immortal. It does not die with the death of the body.[4] This knowledge of the immortality of self can be attained by one who receives it from an Ācārya or preceptor who knows Reality.[5] The man who has realised Ātman attains liberation immediately after he is freed from the bondage of the body. After that he attains final and

---

1. Yatraitat puru aḥ svapiti nāma satā somya tadā sampanno bhavati. Tasmād enaṃ svapitītyācakṣate, svaṃ hyapīto bhavati *Ibid.* VI. 8.1.
2. Sa ya eṣo'ṇimaitadātmyam idaṃ sarvaṃ tat satyaṃ sa ātmā tattvamasi Śvetaketo iti. *Ibid.* VI. 10.3.
3. *Idid.*, VI. 9.3. etc.
4. Jīvāpetaṃ vāva kiledaṃ mriyate, na jīvo mriyata iti. Ibid. VI. 11.3.
5. Ācāryavān puruṣo veda. Ibid. VI. 14.2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

inseparable oneness with *Sat* or the Absolute.[1] He no more suffers from the subjection of birth and death.[2]

Āruṇi holds that though *Sat* or Ātman cannot be perceived by our senses or by mind, yet we cannot deny its reality. He illustrates the truth of his statement by citing two significant examples—of *Nyagrodha* Tree and of salt. When the fruit of a *Nyagrodha* tree is cut open, we find within it an innumerable number of minute seeds. When those seeds are broken, one does not perceive anything within them. But the whole tree is potentially present within the minute seeds though the reality constituting them remains imperceptible to our sense-experience. In a like manner the whole universe can be said to be latent in Ātman or *Sat* though the latter is not perceived by our sense-experience. The same truth is illustrated if one mixes a certain quantity of salt in water. The presence of salt is not outwardly experienced after it is dissolved in water and becomes indistinguishable from it. In the same manner the reality of *Sat* or *Brahman* is not felt and experienced by our external senses and mind even though the former is immanent in the world-process and constitutes the reality of each and every object of the world-existence. So the mere fact of a thing not being an object of sense-experience does not necessitate its denial or rejection. The different analogies cited by Āruṇi cannot be expected to provide a logical proof for the reality of the Absolute. But they do serve the purpose of throwing a flood of light on the nature of Reality and help us in its clearer understanding and evaluation. These significant analogies impress on our minds the obvious fact that if the validity of metaphysical statements cannot be verified by our empirical experience, it does not deprive them of significance. It does not make them meaningless and nonsensical as the Logical Positivists would have us believe.

The Integral Advaitism of Āruṇi is supported, as has been indicated above, by reason as well as by experience, though

---

1. Tasya tāvad eva ciraṃ yāvanna vimokṣye'tha sampatsya iti. Ibid.
2. Chā. Upa. Bhā. VI. 16. 3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

it is not derived from them. He realises the truth of *Sat* directly in his supra-sensuous and suprarational experience. Āruṇi does not indulge in mere abstract speculations to determine the nature of Reality and Its relationship with man and the world. He also does not make any attempt to enter into dialectical arguments in order to prove the truth or validity of his metaphysical statements. He speaks like one who has realised the mystery of *Sat* in the deepest depth of his being. But he formulates the truth of the Absolute or *Sat* in a consistent and rational way. Thus his philosophical method is not speculative or critical. It is mainly based on the analysis and evaluation of the different levels of experience. It is ultimately grounded in the absolute ər *Sat.*

Āruṇi starts with the statement that *Sat* or Reality is that by knowing which everything becomes known.[1] And he unmistakably proves the validity of his assertion by showing that every object of the world and the world-process as a whole are ultimately constituted of *Sat* or the Absolute and so can be comprehended fully and in entirety by knowing their ultimate cause and substratum. Thus Āruṇi affirms, on the one hand, the identity of the individual soul or Ātman with *Sat* or the Absolute and, on the other hand, the identity or oneness of the world-process with the same supreme and transcendent Reality. He does not admit any opposition or contradiction between Reality and Process. The Process is nothing else but the Reality or *Sat* itself in its dynamic aspect.

1. Yenāśrutaṃ śrutaṃ bhavatyamataṃ matam avijñātaṁ vijñātam iti. Chā. Vpa. VI. 1.3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter IV

THE MĀDHYAMIKA DIALECTIC : A CRITICAL APPRAISAL

Dialectic is a criticism of reason. It is the consciousness of the conflict in reason. This conflict is born out of the different views that are advanced by reason regarding the nature of reality. Thesis is opposed by antithesis. One view is opposed by another view. Dialectic is an attempt to resolve the conflict by revealing the contradictions inherent in all these views. This method is consistently followed in the Mādhyamika dialectic.

The Mādhyamika dialectic does not hold any view of its own. It shows the self-contradictions inherent in all the views and consequently rejects them. Thus it tries to prove the futility and incompetency of reason to know reality. As Dr. Murti remarks, "The Mādhyamika dialectic tries to remove the conflict in reason by rejecting both the opposites taken singly or in combination. The Mādhyamika is convinced that the conjunctive[1] or disjunctive[2] synthesis of the opposites is but another view; it labours under the same difficulties. Rejection of all views is the rejection of the competence of Reason to comprehend Reality. The real is transcendent to thought. Rejection of views is not based on any positive grounds or the acceptance of another view; it is solely based on the inner contradiction implicit in each view. The function of the Mādhyamika dialectic, on the logical level, is purely negative, analytic."[3]

The Mādhyamika is directed by a spiritual motive in making a critical examination of all views and showing their inherent self-contradictions. So long as one sticks to a particular view, one gets merely a distorted and unreal view of Reality.

---

1. The Hegelian synthesis.
2. The Jaina synthesis.
3. *The Central Philosophy of Buddhism* p. 128

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

At this level one fails to make a distinction between the real and the illusory. So in order to perceive Relity as it is, one has to get rid altogether of each and every view which engenders transcendental illusion in oneself. The rejection of all views, according to the Mādhyamika, paves the way for the attainment of Prajñā or real knowledge. Prajñā is reality itself. Reason falls short of Reality. Prajñā or intuition is identical with it. It transcends all differences. It is simply non-dual, *advaya*.

The Mādhyamika dialectic undertakes a critical examination of empirical categories and shows that they are all devoid of essence. No category can be explained by itself. All categories are relational. None is absolute. Substance has no meaning apart from attributes, nor cause from effect, nor motion from rest and so on. As these categories are relational and fraught with contradictions, so they cannot reveal the nature of Reality which is relationless and non-dual. So the dialectic aims at rejecting all these views. The goal of dialectic is the attainment of Prajñā, the state of absolute freedom or *nirvāṇa*.

To illustrate the dialectical procedure of the Mādhyamika, we may consider the problem of causation. It will be a critical evalution of the Mādhyamika criticism and will reveal its merits as well as its shortcomings and limitations.

The relation between cause and effect has been viewed in four different ways. One view advocates identity between cause and effect.[1] The other considers them as different.[2] The third view combines the above two views and considers the two as both identical with and different from each other.[3] The fourth view rejects all these three alternatives and takes things as produced by chance.[4]

The Mādhyamika dialectic examines each view critically and shows its self-contradictory nature. It criticizes the Sāṁkhya

1. The Sāṁkhya.
2. The Buddhist and the Nyāya.
3. The Jaina.
4. The Materialists.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

view which conceives identity between cause and effect. The Sāṁkhya believes in self-becoming. Cause is said to transform itself into effect. It evolves effect out of itself. Thus there is no essential difference between cause and effect as the latter is not something different from the former. The Mādhyamika points out that there is no meaning in self-production. Candrakīrti, the great commentator on the *Mādhyamika Kārikās* of Nāgārjuna argues that things cannot be produced out of themselves; firstly, because of the futility of the process of self-duplication, and secondly, because there can be no end to this process.[1] There can be no necessity of the duplication of what is already present. The Sāṁkhya might reply that the same thing is not produced out of itself. In the effect, the cause produces itself in a transformed condition, in a different form. Between cause and effect, there is a difference in state or form, though there is absolutely no difference in substance. Now the Mādhyamika asks, are the cause and effect identical in respect of this emergent form ? They are not. A judgement true of the effect, e. g. table, is not true of the cause, e. g. wood. Thus there is found to be a difference between cause and effect in some sense. Causation implies difference in this view. This goes against identity. So the Sāṁkhya view is involved in this self-contradiction. It advocates identity between cause and effect and yet it cannot do so without admitting difference. In order to maintain identity, it will have to reject 'difference', which will mean giving up causation itself. The notions of identity and causation cannot go together. They are contradictory, discrepant.

The other view which regards cause and effect as different is also shown to be self-contradictory. Candrakīrti contends that if the cause and effect were different, then also there can be no production. Things cannot be produced from other objects totally different from themselves. Because in that case, there will be the contingency of anything being produced out of any-

---

1. Na svata utpadyante bhāvāḥ tad utpādavaiyarthyāt, atiprasangadoṣācca. Mādhyamika Kārikāvritti. I. 3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

thing else.[1] If difference between cause and effect is insisted upon, then there can be no relation between them. Where there is absolutely no relation, there can be no causation. If there is difference, there can be no relation. And if there is no relation there can be no causation. So if the difference between cause and effect is admitted, causation has to be abandoned altogether This view is thus found not to be consistent with itself. It is shown to be self-contradictory according to its own accepted canons.

In similar fashion, Candrakīrti brings into light the self-contradiction inherent in the remaining two views also. The third view which plumps together *identity* and *difference* is shown to be infected with the shortcomings found in the above two views. Moreover 'identity' and 'difference' cannot conjoin together to produce objects.[2] According to Candrakīrti, things cannot be produced even without cause. Because in that case cause-effect relationship will cease to exist altogether. Moreover, there will also arise the contingency of the appearance of the impossibles, such as fragrance in the sky-lotus.[3]

Thus the Mādhyamika subjects all the above mentioned four views in respect of causation to critical examination and finds them riddled with self-contradiction. This leads him to establish the truth of non-origination (*ajātivāda*). Nāgārjuna says that no object is produced anywhere, at any time. The object is produced neither from itself, nor from the other, nor from the combination of both nor without cause. Origination is impossible altogether.[4]

The Mādhyamika dialectic makes it crystal clear that in whatever way one tries to explain causation, one is ultimately involved in self-contradiction. As Dr. Murti remarks, "The conclusion to which the Mādhyamika is led, as the result of his

---

1. Na paraṭa utpadyante bhāvāḥ. sarvataḥ sarva-sambhava-prasaṅgāt. *Ibid.*,
2. *Ibid.*,
3. *Ibid.*,
4. M. S. I. 3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

examination, is that causation cannot rationally be explained. All theories of causation are conceptual devices and makeshifts. Practice does not entail the acceptance of any theory."[1] The essence of the contradiction", as Dr, Murti puts it, "is that if the cause and the effect were conceived as identical or continuous there is no distinction between the two; we have a colourless static mass; nothing new emerges, and there is no production. If however, they are conceived as distinct and discontinuous, then they become external to each other and the cause is on a par with the non-cause, and the effect has emerged from nowhere as it were; it is uncaused."[2] Bradley also makes a critical analysis of causation and arrives like the Mādhyamika at the same conclusion. As he puts it, "The dilemma, I think, can now be made plain (*a*) Causation must be continuous..... (*b*) Causation cannot be continuous."

Now let us make a critical evalution of the Mādhyamika criticism of Causation. We will here confine ourselves to examining his criticism of *Satkāryavādā*. The argument of the Mādhyamika that there is no necessity of duplication of what is already present does not apply to the Sāṁkhya view. The Sāṁkhya does not hold that the effect is a duplication of cause. The cause undergoes transformation and produces itself in a different form called effect. So there is a difference in form or function between cause and effect, though there is absolutely no difference in substance. The Mādhyamika criticism that this difference in form proves the self-contradictory nature of the Sāṁkhya view of identity has some force in it. But this self-contradiction is only formal and not real as the Sāṁkhya view does not contradict experience. The Sāṁkhya advocates the identity in substanee between cause and effect though it fully accepts their functional difference. The effect serves a purpose which cannot be served by the cause, though there is no difference between them so far as their substance is concerned. The wood and the table are substantially identical in spite of their enjoying functional difference or difference pertaining to their

1. The Central Philosophy of Buddhism, p. 176.
2. *Ibid.* p. 177

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

form. So it is clear that the Sāṁkhya view of substantial identity between cause and effect remains unaffected in spite of their being different in form or function. The self-contradiction in the Sāṁkhya view of identity, really speaking, could be proved only if there were shown a difference in substance between cause and effect. But the Mādhyamika fails to do that. His argument whether cause and effect are identical in respect of the emergent form, though formally correct is not really significant. If the cause and effect were to be identical even in respect of their form or function, then the whole distinction between cause and effect will lapse altogether. In that case the identity between cause and effect will also have no meaning because there will neither remain any cause nor effect. There will also no more remain any possibility even of the world-process. Not only will there remain no possibility of the emergence of the empirical world, but the appearance of the illusory world will also be out of the question. Illusion is also not generated out of void or nothing. It has got its roots in some cause. So the identity between cause and effect in respect of their form of function will rule out the very possibility of world-experience whether we call it real or illusory. Thus one has to admit identity between cause and effect in respect of their substance, in spite of their having different forms or functions. There is, thus, no contradiction or opposition, in reality, between identity and causation. The Mādhyamika view of identity which rejects even functional difference or difference in form between cause and effect is a purely intellectual conception which has no connection with reality. It is like the mathematical straight line which is said to have length without breadth. Such a straight line which has got only length but no breadth is to found only in the realm of geometry and not in experience. In the same way, a pure identity which rejects all distinction between cause and effect is to be found nowhere in experience. So it is amply clear that the Mādhyamika criticism of the Sāṁkhya view of causation is purely abstract and a priori in nature. It can in no way be justified on the grounds of reason and experience.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The Mādhyamika also does not try to refute the arguments advanced by the Sāṅkhya in support of his Satkāryavāda. The Sāṅkhya advances the following arguments: (1) The non-existent cannot be brought into existence, e. g. sky-flower. (2) One has to take recourse to a material cause in order to produce an effect. (3) Anything cannot come out of any thing. (4) Causal efficiency is possessed by that which has necessary potency. (5) The effect is possessed of the nature of cause.[1] Now a true criticism of the Sāṅkhya theory of causation will be that which refutes the above mentioned arguments on which the Sāṅkhya position is based. But the Mādhyamika ignores these arguments altogether and examines the Sāṅkhya view in the light of abstract and *a priori* arguments, as mentioned above, which do not affect the Sāṅkhya position. Regarding the *a priori* character of the Mādhyamika criticisms, Dr. Dasgupta rightly remarks, "Nāgārjuna's criticisms, are however, largely of an *a priori* nature, and do not treat the concepts in a concrete manner and are not based on the testimony of our psychological experience. The oppositions shown are, therefore, very often of an abstract nature and occasionally degenerate into verbalism. But as a rule they are based on the fundamentally relative nature of our experience".[2]

Nāgārjuna takes great pains to show that all categories or concepts are relational in nature. No category can be explained by itself. Each category can be understood only in relation to others. As Dr. Dasgupta puts it, "Nāgārjuna's methods differ considerably from those of Śrīharsha in this that the concepts which he criticized were shown by him to have been intrinsically based and constructed on notions which had no essential nature of their own, but were understood only in relation to others. No concept revealed any intrinsic nature of its own, and one could understand a concept only through another, and that again through the former or through another and so one. The entire world-appearance would thus be based on relative conceptions and be false."[3] The contention of the Mādhya-

1. Sāṁkhya Kārikā, 9.
2. *A History of Indian Philosophy*, Vol. II, pp. 170-171.
3. *Ibid.*, p. 170.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

mikas that the categories are relational and hence false cannot be necessarily admitted. The view that the categories are relational is true. Every Idealist and Absolutist system will concur with this view. The Mādhyamika is perfectly right in pointing out that no term or concept can exist by itself. By itself it is essenceless. The absolute terms or concepts are to be found only in the text books of Formal logic. They have no reference to reality. Categories are not simply related to one another but ultimately they are related to self-consciousness. Categories seem to be more pregnant with meaning when they are seen in proper relations, when they are related to consciousness or self-consciousness. They seem to lose all meaning only when they are abstracted altogether from Reality. Their real meaning or significance is revealed only when they are looked at in the background of Reality or the Absolute. But this truth is not comprehended by the Mādhyamika dialectic which is abstract and *a priori* in nature. As it finds the categories unintelligible and riddled with self-contradiction, it calls them unreal or false. The world-experience which is explained and interpreted in terms of these categories is also called illusory or false. As Dr. Radhakrishnan puts it, "Nāgārjuna shows that the whole world of experience is an appearance, a mere network of unintelligible relations. Matter and soul, space and time, cause and substance, motion and rest are all alike the baseless fabric of the vision which leave not a rack behind. Reality must at least be consistent. But the categories through which we construct our reality or experience are unintelligible and self-contradictory. Intelligibility is the minimum expected of reality, but the relations of experience do not possess even that. Things which are not consistent may be actual, but they are not real".[1]

Thus the Mādhyamika is forced by his relentless dialectic to reject the relational experience or the world-experience on the grounds of intelligibility and self-consistency. But here the Mādhyamika commits an error of judgment. He is keenly

1. *Indian Philosophy*, Vol. I, pp. 647-48.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

aware of the self-contradictory nature of the world-experience. But he does not seem to be conscious of the fact that the self-contradiction as pointed out by him is only formal and not real. It does not, really speaking, affect the world of experience. The abstract and *a priori* reasoning can work freely and ascertain truths only in the realm of geometry and formal logic. It cannot fathom the depths of the world-experience. It is not fit to investigate the nature of experience and ascertain its validity or invalidity. But the Mādhyamika does not seem to be conscious of this truth. He seems to be blissfully oblivious of the limitations and short-comings of his dialectical method. What the Mādhyamika dialectic proves in reality is this that the abstract and *a priori* reason is by its very nature unfit to investigate the nature of the world of experience. It is not entitled to pass any judgement on the categories which condition the world of experience and constitute its structure. But instead of realising this fundamental truth, the Mādhyamika calls the world-experience itself self-contradictory and false because it appears so to the abstract and *a priori* dialectical reasoning. This constitutes, according to us, the main short coming of the Mādhyamika dialectic. So instead of sacrificing the world at the altar of the abstract and *a priori* dialectic, one has to sacrifice this dialectic itself at the altar of the world-experience. Our reason must learn to be true to experience. It can do so only when it views the categories in their proper setting. It has to judge them as it finds them operating in the different domains of the world-experience. It means that our reason has to become concrete and synthetic in order to make itself fit for judging the truths of the world-experience. The intelligibility and self-consistency of the categories can be determined only by a reason whose dark chambers have been illumined by the light of experience.

An objection may be raised here. It may be said that experience can make us aware of the existence of a thing but not of its reality. A thing may be actual but it cannot on the same grounds be necessarily called real. A thing can be called real only when it is perfectly intellible and self-consistent. It

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

can be so only when it does not in any way violate the fundamental law of thought, namely, the law of Contradiction. The law of Contradiction is not merely abstract in nature. It operates not only in the realm of pure thought but also in the realm of experience. So in order to be called real, our experience must be intelligible and possessed of self-consistency and must not violate the law of contradiction in any sense. If we lose sight of this basic truth, we will fail even to distinguish between the real and the illusory.

While it is admitted that experience or the categories constituting its structure, in order to be called real, must not violate the law of Contradiction, it has to be said that whether experience does or does not violate the law of Contradiction cannot be judged in an abstract and *a priori* manner. The law of contradiction simply states that a thing cannot possess contradictory attributes at one and the same time. But it does not make it clear what qualities are really contradictory or discrepant. As Bradley puts it, "there is no logical principle which will tell us what qualities are really discrepant."[1] This can be judged only on the basis of experience. As the present writer has shown it elsewhere, "Experience alone can tell us whether the two qualities predicated of a thing are contradictory or not. One has first of all to know the nature of the thing in order to ascertain whether the two qualities predicated of it are contradictory or not. One has to know what this A or *subject* is before one can ascertain the truth about the so-called contradictories *B* and *not-B*. This law is seen to apply in the case of an individual thing and not in the case of a class. If a man is civilized, he cannot be non-civilized at the same time. But if the term 'man' is taken in the sense of the class of men, then the two attributes 'civilized' and 'non-civilized' may both be affirmed simultaneously. It means that the terms 'civilized' and 'non-civilized' act as contradictories or discrepants only if affirmed of an individual; but they cease to act as contradictories if affirmed of a class."[2] So it is clear that the more we take

1. *The Principles of Logic,* Vol. I, p. 146
2. *The Integral Advaitism of Sri Aurobindo,* Appendix.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

a subject in a narrow sense, the more it is liable to get involved in antinomies or contradictions. As Bradley puts it, "Standing contradictions appear where the subject is narrowed artificially, and where diversity in the identity is taken as excluded. A thing cannot be at once in two places if in the 'at once' there is no lapse, nor can one place have two bodies at once if both claim it in their character as extended."[1] Bradley further remarks, "And, to speak in general, the more narrowly we take the subject, and the less internal ground for diversity it contains, the more it threatens us with standing or insoluble contradictions. But, we may add, so much the more abstractedness and less truth does such a subject possess."[2]

From the above discussion it is clear that we cannot know whether a category involves self-contradiction or not unless we judge it in the light of experience. It means that we have to know what the nature of the *Subject* is before we can say whether the two attributes predicated of it are contradictory or not. The law of contradiction can be applied only when the nature of the subject is known. And it can be known only when one turns one's gaze to the facts of experience. It means that the law of contradiction can be applied only in the light of experience, like the law of Excluded Middle. The Mādhyamikas and the Śaṅkarites seem to be fully conscious of the limitations of the law of Excluded Middle. Their dialectic is based on the belief that the law of Excluded Middle cannot be applied unconditionally to the facts of experience. The law of Excluded Middle states that the two contradictory terms cannot both be false at the same time of the same individual thing. But this law is not recognised by the Mādyamika and the Śaṅkarites. The Mādhyamika rejects all the alternatives that are regarded by the Formal Logic as both exclusive and exhaustive, The Śaṅkarites also do not recognise this law as it is evident from their conception of Māyā as neither real nor unreal. It means that the application of the law of Excluded Middle depends on the nature of the subject. If the subject

1. *Appearance and Reality*, pp. 505-506.
2. *Ibid*, p. 506.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

happens to be unreal or illusory, then both the alternatives may be denied of it. In certain cases, the alternatives which appear to be both exclusive and exhaustive may be denied even in the case of an existent subject. It may be said, for example, that an ape is neither civilized nor non-civilized. The law of Excluded Middle will be violated if these two alternatives are rejected in the case of a man. But there is no violation of this law if they are denied in the case of an ape or any other creature excepting man.

The above discussion regarding the laws of Contradiction and Excluded Middle yields important conclusions.[1] It means that the laws of Contradiction and Excluded Middle cannot be applied unconditionally in the case of experience. These laws can operate freely and unconditionally only in the realm of pure thought, that is, in the field of geometry and other formal sciences. But they cannot be applied unconditionally to experience. No abstract and a *priori* application of the principles of Contradiction and Excluded Middle can enable one to determine the validity or invalidity of experience or of its catagories. Their application depends strictly on the nature of the subject which can be judged only in the light of experience. The Mādhyamika dialectic does not seem to be conscious of this basic truth. It proceeds on the dogmatic assumption that the law of contradiction can be applied as freely and unconditionally in determining the nature of the categories of experience as it is applied in the realm of geometry and formal logic. It is due to this dogmatic belief that the Mādhyamika examines the categories in an abstract and a *priori* manner and calls them false by showing their unintelligible and self-contradictory nature. But the Mādhyamika criticism has succeeded only in showing that the categories appear to be unintelligible and self-contradictory if they are examined in isolation from experience. But they may not appear so when viewed in relation to experience. The Mādhyamika dialectic

1 For a detailed discussion on the laws of Contradiction and Excluded Middle, see the present writer's book, *The Integral Advailism of Sri Aurobindo*, Appendix.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

is not in a position to make any judgement with regard to the reality or unreality of experience. It shows the hollowness and hopelessness of a purely formal and rationalistic approach in determining the nature of reality. In this respect, it serves an important and useful purpose. But it makes a serious eror of judgement when it concludes that its judgement with regard to the unreality of the categories proves equally well the unreality of experience also. His criticism proves devastating, as we have stated above, only to the categories of pure thought or abstract concepts. But it does not prove anything regarding the world of experience.

So it is clear that the nature of the categories of experience can be judged only by a reason which takes full account of experience and does not merely indulge in an abstract and *a priori* analysis of itself. The Mādhyamika dialectic makes a critical analysis of pure thought and succeeds admirably in showing its unintelligible and self-contradictory nature. But it signally fails to throw any light on the nature of the world of experience.

Now the problem is, granting that the nature of experience cannot be explored by means of reason in an abstract and *a priori* way, can it be said to be determined adequately by a reason which takes into account the facts of experience ? The answer will be in the negative. The reason is that the different systems of thought, for example, the Sāṅkhya, the Nyāya, the Vedānta, the Buddhist, the Jaina, etc. all claim to have advanced their views after making a critical analysis of experience. But their views regarding the nature and relations of the categories of experience are found to be diametrically opposed to each other and cancel each other. For instance, the *Satkāryavāda* of the Sāṅkhya and the Vedānta is opposed by the *Asatkāryavāda* of the Nyāya. The Nyāya contends that the effect is non-existent prior to its production from its cause. It also like the Sāṅkhya advances strong arguments in support of this view. According to it, if the cloth already exists in the threads, it has to be explained, how we do not see it ? The threads cannot be said to be the cloth. To say that the cloth is not manifested does

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

not solve the problem, since the non-manifestation is just the problem. The Nyāya also argues that if the Sāṅkhya theory of the identity of cause and effect were true, then it would mean that the whole world regarded as the product of Prakṛti would be as imperceptible as the Prakṛti itself. In this way, the Nyāya criticises the Sāṅkhya view of Causation both on the grounds of reason as well as experience. Now the problem is, if both these systems deal with the problem of causation in the light of experience, how is it that their views are diametrically opposed to each other? The reason of this opposition seems to lie in their different standpoints. As Dr. Radhakrishnan puts it. "The Sāṅkhya and the Vedānta insist that, if the effect is totally distinct from the cause, there cannot be any determining principle to relate the two. The Naiyāyika says that, if the effect is not distinct from the cause, we cannot distinguish the two as cause and effect. Both views are justified, though from different standpoints."[1] The views that these systems put forward to explain the relations of categories seem to be true from a particular standpoint and in relation to a particular field of experience. But these systems try to explain the whole world of experience on the basis of their own particular standpoints. This constitutes their main defect. For instance, the *Pariṇāmavāda* of the Sāṅkhya appears to work well in certain fields of the material and the biological world, but it seems to break down altogether in the case of our illusory experience. In the same way the *Vivartavāda* of the Advaita Vedānta seems to explain well the relation between an illusory object and its substratum. But it is found to be inadequate and far-fetched when it is put forward to explain the cause-effect relationship in the biological and the material fields of the world-experience. The same thing can be said to be true of the Nyāya and the Buddhist views. All these views attain a good deal of success in explaining the relations of categories in some particular field of the world-experience. These views cannot be said to be altogether false. They are partially true but not absolutely true. But this does not commit us to accept the view of the Jainas. The *Syādvāda*

1. *Indian Philosophy*, Vol. II, p. 98.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

or the Saptabhaṅgī of the Jainas is but another view. It tries to explain the problem of causation by combining together the views of the Nyāya and the Sāṁkhya. As Dr. Radhakrishnan observes, "Jainism decides the dispute by a reference to the different standpoints implied in the two. If we consider the effect such as a gold necklace to be a mere substance it is the same as the gold of which it is made; but if we look at the necklace as a modification, it is new, and did not exist in the mere substance of gold. The contributions which each standpoint makes are always partial views reached by processes of abstraction."[1]

Though outwardly the Jaina view appears to give a statisfactory explanation of the problem of causation, yet it is ultimately found to be artificial and full of difficulties. It commits the error of giving the views of identity and difference an equal status. It fails to make any evaluation between them. It takes one away from identity. The 'difference' cannot be put on a par with 'identity'. The 'identity' can exist even without difference but not vice versa. The 'difference' does not enjoy any idependent status. Hence the Sāṁkhya is right in conceiving the identity between the effect and the cause. The difference in form or function does not make any difference in substance. The Sāṁkhya does not commit any contradiction in advocating the identity between cause and effect. So in this respect the view of *Satkāryavāda* is possessed of a far greater degree of truth in so far as it lays its main emphasis on the identity between cause and effect. It is also strongly supported by experience. Thus the Jaina view is not found ultimately to make any improvement on the views of the Nyāya and the Sāṁkhya.

So one must guard oneself against the error of thinking that a mere combination of all the different views or of some of them will give us an adequate explanation of the world-experience. The world-experience is too complex to be explained fully and

---

1. *Indian Philosophy*, Vol. I, pp. 301-302.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

satisfactorily by the human reason, whether it tries to judge it in an abstract and *a priori* manner or in a concrete manner by taking recourse to experience.

The above discussion makes it amply clear that human reason is not capable of explaining the nature of the world-experience. But on this very ground, we are not entitled to say that it cannot be explained at all. It only means that we stand in need of a higher reason, a higher consciousness which may fathom the depths of the world-experience and determine its real nature. The world-experience can be grasped fully by a reason or consciousness which looks at it in the background of and in relation to the Absolute. If the Absolute is admitted to be at the root of the world-process, then the latter cannot be adequately comprehended and explained unless the former is fully known and realized. One can realise the Absolute only when one's consciousness becomes one with the Absolute. It is only then that one can also adequately comprehend the nature and the relations of the world-experience as well. It means that our finite reason fails not only to grasp the nature of the absolute but it equally fails to grasp fully and adequately the nature of the world-process as a whole. Only a higher reason, a higher consciousness can enable one to know the Absolute as well as its manifestation, the world.

This higher reason or higher consciousness has been aptly described by Sri Aurobindo as the Logic of the Infinite.[1] The Logic of the Infinite is the absolute consciousness itself. It represents the self-consciousness of the Absolute. It comprehends the absolute in its integrality. It is the Logic of the Infinite which can proclaim that 'All this is indeed Brahman'.[2] It alone can truly realise the Absolute as immanent in all things and perceive all things as contained in the Absolute or Ātman.[3] Thus the Logic of the Infinite realises fully the

---

1. A detailed discussion on the Logic of the Infinite is made in *"The Integral Advaitism of Sri Aurobindo"*.
2. Chā, Upa. III. 14.1.
3. B. G. VI. 29.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

integral nature of the Absolute. It experiences the Absolute in relationlessness as well as in relations. It thus reveals the Absolute in its perfect freedom and establishes the full truth of the Integral Advaitism.

The Logic of the Infinite can operate in the individual freely and in an unfettered manner only when his consciousness becomes one with that of the absolute consciousness in every sense of the term. To know the Absolute, one has to become the Absolute.[1] But this higher Logic can operate in a certain sense on the intellectual level also. And its main function on the intellectual level is to get rid of the narrow, one-sided and false views of reality. Its function is to knock out the deeprooted dogmatism of the logical consciousness which is accustomed to indulge in abstractions. It gives a wider, deeper and more comprehensive meaning to the categories of experience. It makes reason more conscious of itself. The Mādhyamika and other such Absolutisms are based on the view that if the categories of experience are real, then their relation must be logically understood by thought. According to them thought finds itself unable to know or determine the nature of the world-experience because the latter is by its very nature unintelligible and false. They fail to realise that the world-experience appears to thought as inexplicable not because it is necessarily false but because thought is not able to comprehend it. According to the Logic of the Infinite, reason is not only incapable of knowing the ultimate Reality but it is also unfit to know the world as a whole. The full meaning and truth of the world-experience can only be understood, as has been said above, by the Absolute consciousness. Some great Absolutist systems like the Mādhyamika, the Vijñānavāda and the Advaita Vedānta are obsessed with the view that Absolutism cannot be maintained without denying the reality of the world. The Logic of the Infinite does not accept this view as it does not find any opposition between the Absolute and the world.

1- Muṇḍa. Upa. III. 2.9.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The Logic of the Infinite is the *ṛta* or the universal law which lies at the root of the world-process and guides its destiny. This law operates in the subjective as well as the objective orders of existence. It is only by realising this eternal law of his being that man can become one with Reality and attain everlasting freedom for himself as well as for the world.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter V

SRI AUROBINDO'S VIEW OF LIFE

To the biologist life is indefinable. It cannot be defined in terms of anything else. The biologists have, however, explained and illustrated the characteristics of life. But no formulation of the nature and characteristics of life has won general acceptance. It means that the insignia of life have not as yet been comprehended fully. Life has not as yet been viewed in its proper perspective. It still seems to be a riddle, a mystery. As William Bateson observes, "I know nothing which to a man well trained in scientific knowledge and method brings so vivid a realization of our ignorance of the nature of life as the mystery of cell division..... The greatest I can conceive in biology would be the discovery of the nature of the instability which leads to the continual division of the cell. When I look at a dividing cell I feel as an astronomer might do if he beheld the formation of a double star : that an original act of creation is taking place before me."[1]

Life appears as a mystery not only to the scientist but also to the philosopher. The philosopher may be said to be rather more conscious of the difficulties that the concept of life involves than the scientist. He is also aware of the fact that unless one is able to fathom the depths of life and have a full comprehension of its nature one cannot understand and determine the nature of human personality and its destiny. This fact seems to have found a special emphasis in the philosophy of Sri Aurobindo. The problem of life occupies a place of fundamental importance in his philosophy.

Sri Aurobindo holds that the concept of life cannot be comprehended fully if it is isolated from the other aspects of reality. In order to understand life one has to view it in its

---

1. Problems of Genetics, P. 39.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

proper perspective. It has to be judged from the point of view of ultimate reality. The reason of the failure of the scientist to understand the real nature of life is that he tries to study it in an isolated manner. Thus his approach to life may be said to be abstract, partial and onesided. The result of this partial approach is that the scientist is at best able to illustrate some of the characteristics of life but fails to reveal its real meaning and nature.

Nature of Life :

Life is, according to Sri Aurobindo, a form of the consciousness-force of the Absolute. It is a mode of Brahman. The supreme reality manifests itself through its consciousness-force in the form of life as it does manifest itself in the forms of matter and mind. But before taking a comprehensive view of the concept of life and its problems in Sri Aurobindo's philosophy, we have to consider what we ordinarily understand by the term life.

Ordinarily when we speak of life, we mean animal life, that which moves, breathes, eats, feels, desires. We call a being living when it shows these signs of life in it. But among these characteristics, breath is the most certain and main sign of life. Breath is, infact, in the ordinary language called life. A man or an animal in a diseased condition may not be able to move his limbs but for this very reason he will not be taken as dead. As long as his breath continues, it is self-evident that the man or animal is living. In the same way, while a man is asleep, his activities cease altogether. In deep sleep he neither moves his limbs, nor eats, nor experiences any sensations nor desires. But for this very reason he is not called dead, if his breath continues to flow. Thus it is clear that breath is the main sign or criterion of life.

But this, according to Sri Aurobindo, is merely an ordinary common-place view of life. This view is based mainly on sense-impressions and cannot bear the scrutiny of reason. For the spontaneous motion or locomotion, breathing, eating are, according to him, only processes of life and not life itself. They

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

are "means for the generation or release of that constantly stimulating energy which is our vitality and for that process of disintegration and renewal by which it supports our substantial existence; but these processes of our vitality can be maintained in other ways than by our respiration and our means of sustenance".[1] It is a proved fact that human life can remain in the body unimpaired and in full consciousness when breathing, beating of the heart etc. have been temporarily stopped, as is seen in the state of samādhi etc. Thus life and breathing cannot be taken as synonymous or identical terms. We cannot in an ordinary sense say that life and breath mean one and the same thing. The great biologist Haldane says, "The first people of whose ideas on this subject we know anything thought that life was the same as breath. But we know that the breath consists of gas, which can be made into a solid or liquid, and also that many living things do not breathe."[2] Thus it is clear that our common sense view of life suffers from a serious handicap. It gives us only the outward signs or processes of life and tells nothing about its real nature. In order to arrive at the true meaning of life, we still have, according to Sri Aurobindo, "to make a clean sweep of our old facile and false conceptions and get beyond symptoms and externalities to the root of the matter."

So far we have dealt with the common sense view of life and have tried to show its shortcomings. Now we turn our attention to the scientific view of life. According to science, response to stimulus is an infallible sign of the existence of life. This fundamental formula has been specially applied to explain the nature and function of plant life. But the physical response to stimulus is, according to Sri Aurobindo, only an outward sign of life. What is true of the other commonplace characteristics of life such as breathing, locomotion, feeling, desiring etc. is also true of the scientific characteristic of life. For, if we

---

1. L. D. Vol. 1, P. 224.

2. J. B. S., Haldane, What is Life? Encyclopaedia of Modern Knowledge, Vol. I, P. 201 (Edited by Sir John Hammerton).

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

adhere to the scientific view of the characteristic of life, some phenomena of life that come across our experience will remain unexplained. In certain cases, such as catelepsy, the functioning of limbs and other external organs is suspended but the mind remains fully conscious and self-possessed. The external signs of life are suspended but the consciousness remains unimpaired, though the mind cannot direct different parts of the body to work. In such cases, it is certainly not the fact, says Sri Aurobindo "that the man is physically dead but mentally alive or that life has gone out of the body while mind still inhabits it, but only that ordinary physical functioning is suspended, while the mental is still alive." In the same way, in certain forms of trance, both the physical functionings and the outward mental operations are temporarily suspended. The normal functioning of body and mind, in such cases, is resumed sometimes by external stimulation or in some cases by a spontaneous return to activity from within. In such cases what happens is that the surface consciousness is submerged into the subconscious mind and the surface life-force into the subactive life while the divine principle within the individual rises to a higher plane of existence. Thus though the external processes of life are suspended altogether in certain cases, the life-force remains within the organism and sustains its existence. So it is clear that the life-force does not depend for its existence on any outward physical or mental activities or functionings. We cannot call an organism dead or devoid of life simply because it offers no signs of breathing, locomotion, consciousness or of a response to the stimulus. Hence both the commonsense and the scientific views fail to grasp the real nature of life-force. They give us only the surface view of life but do not try to penetrate into the depth.

When we look at the phenomenon of life we find that it manifests itself in the forms of matter. It manifests itself in and through matter. Thus we get two domains of matter, one that is animate or imbued with life and the other inanimate or devoid of life. Now the question is, is the so called inanimate matter really devoid of life-force ? Is the physical atom not

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

endowed with the principle of life inherent and submerged within is ? We find that we cannot reject this hypothesis either on the ground of common sense or science. We cannot apply any of the external signs of life in order to ascertain its existence in matter. The presence of life in the animal and vegetable kingdom is admitted even by the biologist. But we clearly see that the manifestation of life in the animal is different from its manifestation in plant. If we compare life in man with that in plant we will get the basic differences in the form of its manifestation in the two classes of phenomena. Man has the power of locomotion while the plant has not. Secondly, man has the power of conscious sensation but this power is not yet evolved in plant. The nervous responses of man are generally attended with the mental response of conscious sensation. In the plant though there are signs or symptoms of nervous sensation, "including those which would be in us rendered as pleasure and pain, waking and sleep, exhilaration, dullness and fatigue, and the body is inwardly agitated by the nervous action", we do not find any sign of the actual presence of mentally conscious sensation. But though the plant is not possessed of conscious sensation we cannot say that it is bereft of sensations altogether. Even nervous sensation whether accompanied by consciousness or not is nevertheless a sensation. In the plant there seems to be the power of subconscious sensation. "When the sensitive plant shrinks from a contact", says Sri Aurobindo, "it appears that it is nervously affected, that something in it dislikes the contact and tries to draw away from it; there is, in a word, a subconscious sensation in the plant, just as there are, as we have seen, subconscious operations of the same kind in ourselves". Modern psychology has established the existence of a subconscious mind in us much vaster than the conscious mind, though, normally we are not

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

aware of it. Though life in animal differs from that in plant in the mode of its manifestation yet in essence it is the same. Thus we find the presence of a subconscious mind both in man as well as in plant. The operation of life in plant remains always at a subconscious level but in man it occurs both in the subconscious as well as the conscious level. Hence the presence of subconscious mind is a common factor between the animal and the plant life. In the same way there is a possibility of the presence of the principle of life in the metal also though in a potential and subconscious manner. "And it is quite possible", says Sri Aurobindo, "that there is a more rudimentary life operation of the subconscious sense-mind in the metal, although in the metal there is no bodily agitation corresponding to the nervous response; but the absence of bodily agitation makes no essential difference to the presence of vitality in the metal any more than absence of bodily locomotion makes an essential difference to the presence of vitality in the 'plant"[1]. The close relation between the conscious and subconscious mind is seen in our everyday life. When we concentrate our mind on any particular thing or when we are absorbed in any particular work, we become fully conscious of that thing or thoughts only and all other conscious processes recede into the background. For example, at the time of writing, the mind remains conscious only of the thoughts with which it is occupied. It has no awareness of other things or of its surrounding. But the physical act of writing is largely or sometimes entirely done by the subconscious mind. The difference between the plant sensation and our sensation lies in the fact that in the former the conscious force that manifests itself in the universe has not yet fully emerged from the sleep of matter and therefore carries on its operation in a subconscious manner; while in

1. L. D. Vol. I, p. 230.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

man it emerges from its absorption and begins to wake though still indirectly, to its knowledge-self.

It is thus clear that the conscious force at the stage of plant life contains within itself though in a potential and subconscious manner all the consciousness that is manifested at the stage of man. What we find actualized in the life of man lies in a potential manner in the life of plant. Now if this fact be true of the plant life, it may also be true of the metal or the atom as well. "It is becoming possible now to conceive that in the very atom there is something that becomes in us a will and a desire, there is an attraction and repulsion which though phenomenally other are essentially the samething as liking and disliking in ourselves, but are, as we say, inconscient or subconscient"[1] "This essence of will and desire are", according to Sri Aurobindo, "evident everywhere in Nature" and they are associated with and are expressions of a subconscient or inconscient which is pervading everywhere in nature. As they are present in the atom, they are necessarily present in everything that is constituted by the aggregation of the atoms of matter. And they are present in the atom because they are present in the Force which builds up and constitutes the atom. The whole universe is the creation of the supreme consciousness-force. And whatever is contained in this force must be present in everything in the universe whether in a potential or actual manner. That consciousness-force, according to Sri Aurobindo, "manifests itself as nervous energy full of submental sensation in the plant, as desire-will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge topping all the rest in the man". Describing the nature and the necessity of life, Sri Aurobindo further

1. *Ibid*, pp. 231-32.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

observes "Life is a scale of the universal Energy in which the transition from inconscience to conciousness is managed; it is an intermediary power of it latent or submerged in Matter, delivered by its own force into submental being, delivered finally by the emergence of Mind into the full possibility of its dynamis'.[1]

The truth of the above statement becomes clear and apart from other considerations imposes itself as a logical necessity if we look at the process of emergence in the light of the evolutionary process. It is a fact that life in the plant, though differently organized from that in the animal, is essentially the same. It is also marked by "birth and growth and death, propagation by the seed, death by decay or malady or violence, maintenance by indrawing of nourishing elements from without" etc. But in spite of all these resemblances, it remains a stage of life evolution occupying an intermediate position between animal existence and "inanimate" matter. This is, according to Sri Aurobindo, wholly in accordance with the process of evolution which consists in the evolution of Life as a force out of matter and culminating in mind. Now if life evolves out of matter and culminates in mind, it must be supposed that it is already there in "Matter itself submerged or latent in the material subconsciousness or inconscience". If the evolution of life out of matter is denied, then the question is, how to explain the fact of emergence of life in matter ? If life does not evolve out of matter, from where else can it evolve ? "Evolution of life in matter", observes Sri Aurobindo, "supposes a previous involution of it there, unless we suppose it to be a new creation magically and unaccountably introduced into Nature".[2] If the evolution of life in matter is denied, then

1. *Op. Cit.* p. 232.
2. *Op. Cit.* p. 233.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

three alternatives come befor us. Either life is a creation out of nothing or "a result of material operations which is not accounted for by anything in the operations themselves or by any element in them which is of kindred nature; or, conceivably it may be a descent from above, from some supraphysical plane above the material universe".[1] Sri Aurobindo rejects the first two suppositions as merely arbitrary conceptions. Sri Aurobindo says that there is an evolution of life out of matter but he does not hold the mechanistic view of life. He does not say that life is the product of matter or is a result of the operations of material energy. A note of caution against the mechanistic conception of life is sounded by others also. "It is certainly a justified caution with which we confine the realm of mechanics expressly to inanimate nature and leave the question open how far its laws can be extended beyond. In truth the matter stands thus, that we can neither maintain that the internal phenomena of animated beings obey the same laws nor that they follow other laws".[2] Our mechanical concepts cannot give us a real description of living organism. "While no fact securely established in regard to organisms has been shown to be inconsistent with the generalizations of chemistry and physics, and while many results of importance, both theoretically and practically, have rewarded the application of chemico-physical methods to living creatures, we believe it to be quite inaccurate to say that mechanical concepts and formulas suffice for more than a partial and abstract description of the life of organisms".[3] The same view is expressed by Haldane. Even in such a familiar occurrence as a response to a stimulus "there is in reality no experimental evidence

1. *Ibid.* p. 233.
2. H, Hertz, Prinzipien der Mechanik (Leipzig, 1894), Quoted by J. T. Merzm, History of European Thought.
3. Encyclopaedia of Religion and Ethics, Vol. VIII, p. 5.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

whatsoever that the process can be understood as one of physical and chemical causation..... ...In the case of physiological stimulus and response no real quantitative relation can be traced between the supposed physical or chemical cause, and its effect. When we attempt to trace a connection we are lost in an indefinite maze of complex condition, out of which the response emerges."[1] Similarly Driesch in his *Science and Philosophy of the Organism* says, "No kind of causality based upon the constellations of single physical and chemical acts can account for organic individual development; this development is not to be explained by any hypothesis about configuration of physical and chemical agents... ...least morphogenesis, is not a specialized arangement of inorganic events; biology, therefore, is not applied physics and chemistry; life is something apart, and biology is an independent science".[2]

From these statements it is clear that the mechanistic conception of life is rejected even by many scientists. Now as regards the third alternative that life is a descent from some plane above the material universe, Sri Aurobindo contends that it is quite conceivable that a pressure from some plane of life above the material plane might have helped the emergence of life on this earth. But even if this be true, the origin of life from matter itself as a primary and necessary movement cannot be excluded. For the existence of a supraphysical life-plane above the material universe cannot by itself lead to the emergence of life in matter if there is no life-energy present already in matter in a latent and potential manner. This supraphysical life-plane may help the emergence of life in and out of matter on one condition. This plane may be regarded as a formative stage in

1. J. S. Haldane, Mechanism, Life, and Personaiity, p. 34.
2. i 142.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the descent of Being. The Being descends through several grades or powers of itself into the inconscience with the result of an involution of itself with all these powers in Matter for a later evolution and emergence. So the pressure from the supraphysical life-plane can help the emergence of life out of matter only when there is a previous involution of Being with all its latent and potential powers into the inconscience of matter. Whether we are able to discover the signs of life submerged in matter in any form or not is not, according to Sri Aurobindo, a question of capital importance. The material Energy, according to him, is the same power that manifests itself in another grade as Life-Energy and in still another and a higher grade as Mind. The very character of material Energy shows that it contains in itself, though not in an organized from, the yet undelivered powers of Mind and Life.

"Life then", says Sri Aurobindo, "reveals itself as essentially the same everywhere from the atom to man, the atom containing the subconscious stuff and movement of being which are released into consciousness in the animal, with plant life as a midway stage in the evolution".[1] Life serves as a connecting link between Mind and Matter. It connects and "supports as a middle term between them, the mutual commerce of the two mind and matter". The continual currents of the pulsating nerve-energy of life modify mind by means of sensations and modify body by means of will. By means of sensation the body continually modifies mind and by means of will the mind in turn effects modification of the body. In the ordinary language this very nerve-energy is called Life. It is called Prāṇa or Life-force in the Indian system. But this nerve-energy of Prāṇa does not exhaust the whole phenomenon of life. It "is only the

1. L. D. Vol. I, p· 234.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

form it takes in the animal being; the same Pranic energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere it is the same operation of conscious-force, force supporting and modifying the substantial existence of its own forms, force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution. This is the whole significance of the omnipresent life that has manifested and inhabits the material universe".[1]

We do not, according to Sri Aurobindo, really know life unless we are aware and grow conscious of the consciousness-force of the Divine working in it, of which it is only the external aspect and manifestation. Life can get rid of its limitations and incapacity only when it becomes one with the divine consciousness-force and thus shares its freedom and power. Otherwise the individual life in the individual form is bound to remain subject to the three badges of its limitation, Death, Desire and Incapacity.

Death, Desire and Incapacity :

The individual life is encircled everywhere by the triple principle of death, desire and incapacity. Now the question is, is the individual life always destined to remain under the subjection of these undivine elements ? And do these elements really abrogate the possibility of enjoying divine existence in human life or they have some other significance or have some definite purpose to serve at this particular stage ? In order to ascertain this, we have to consider the nature and significance of these characteristics.

Now first of all we take up the factor of death. The question is, is death really the negation of immortality or it has some other deeper significance ? Death is imposed on the individual life due to both intrinsic as well as extrinsic

1. *Op. Cit*, p. 236.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

causes. The individual life is subjected to death both on account of its own inherent nature as well as the pressure from the outside world. It has to adjust itself to its surrounding and to the world at large. There is a continuous action and reaction between the individual and the world. The energy that maintains the individual life has to maintain balance between itself and the universal stream of energy that is pervading the universe. It receives the energy from the outside world, feeds upon them and thus thrives at their cost. But at the same time it has to give its own energy to the outside world for the sake of mutual adjustment and is in this process devoured by external energies. Thus life in the body is constantly exposed to the danger of being overpowered by the formidable forces of the external world. It takes place when the individual life fails to invigorate itself by deriving energy from the outside world or when the balance between itself and the world is disturbed. As Sri Aurobindo observes, "The life organised in the body is constantly exposed to the possibility of being broken up by the attack of the life external to it or, its devouring capacity being insufficient or not properly served or there being no right balance between the capacity of devouring and the capacity or necessity of providing food for the life outside, it is unable to protect itself and is devoured or is unable to renew itself and therefore wasted away or broken; it has to go through the process of death for a new construction or renewal".[1] Weismann says that "worn-out individuals are not only valueless to the species, but they are even harmful". As Goethe puts it, "Death is Nature's expert contrivance to get plenty of life".[2]

In the language of the Upaniṣad, the life-force is said to be the food of the body and the body the food of the life-

1. *Op. Cit*, p. 242.
2. Aphorisms on Nature, tr. Huxley, in Nature, i. 1869.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

force. The life-force creates the body out of its own material and at the same time it exerts pressure on the body to serve its own ends. Now if the balance between these two operations is disturbed, then disease and decay intervene and there commences the process of disintegration. And again the position of life in the body becomes more difficult by the emergence of mind and its struggle for constant mastery. Mind demands more and more expenditure of the energy of the body in order to gain mastery over its own individualized form as well as the outside world. Now this demand which mind makes of the body through the life-energy exceeds the supply which the life-energy makes to the body to maintain its existence and, thus, death and disintegration of the body take place. In the same way the attempt of the mind to gain mastery over the outside world creates unfavourable reaction in the environment and the external forces become intolerant of, revolt against and attack the existence which seeks to master them. And when the pressure of these external forces increases and the individual is unable to make a new adjustment and harmony with its environment, he is at the end overcome and disintegrated.

"But apart from all these necessities", says Sri Aurobindo, "there is the one fundamental necessity of the nature and object of embodied life itself, which is to seek infinite experience on a finite basis; and since the form, the basis by its very organization limits the possibility of experience, this can only be done by dissolving it and seeking new forms".[1] The soul cannot attain infinite experience in one life and hence change of form becomes necessary. And for the soul involved in individual body, change of form means dissolution of the body in accordance with the law, the law of Death. "This then", observes Śri Aurobindo, "is the neces-

1. L. D. Vol. I, p. 243

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

sity and justification of Death, not as a denial of Life, but as a process of Life; death is necessary because eternal change of form is the sole immortality to which the finite living substance can aspire and eternal change of experience the sole infinity to which the finite mind involved in living body can attain".[1] On account of this continuous process of change of forms, the soul acquires different kinds of experiences in different lives or in different bodies. It does not undergo the same experiences in another birth or births what it has had in the previous one; otherwise the purpose of acquiring infinite experience on the finite plane will be defeated. Thus death does not put an end to the process of life. It, on the other hand, enables the individual to renew his life in different and fresh forms and in different environments. Thus death is not an evil thing in itself. The natural opposition that we make between death and life is an error of normal mentality. The opposition between death and life appears valid to the surface practical experience. If we confine ourselves only to the surface view of things, then death will certainly be regarded as fundmentally opposed to life and as the negation of immortality. But in reality and according to the inner and deeper view of things there is no such opposition. "Death has no reality except as a process of life. Disintegration of substance and renewal of substance, maintenance of form and change of form are the constant process of life; death is merely a rapid disintegration subservient to life's necessity of change and variation of formal experience. Even in the death of the body there is no cessation of life, only the material of one form of life is broken up to serve as material for other forms of life".[2] The feeling of absence of freedom, compulsion, suffering and the subjec-

1. *Ibid.* p. 244.
2. *Op. Cit,* p. 222.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

tion to something that appears to be Not-Self, all these things make this necessary and salutary change appear terrible and undesirable to our mortal mentality. "It is the sense of being devoured, broken up, destroyed or forced away which is the sting of Death and which even the belief in the personal survival of death cannot wholly abrogate".[1]

The second characteristic of individualized and divided life is that of Desire. Desire evolves out of hunger. What is called hunger in subconscious life transforms itself into desire in the mental life and into the will in the intellectual life. Thus hunger, desire and will are in essence the same thing in different grades of manifestation. It is desire which spurs man to action and strive for higher attainments The movement of desire, according to Sri Aurobrndo, should continue until the individual has become master of himself and comes to embrace the whole universe by an increasing union with the divine. "Desire", says Sri Aurobindo, "is the lever by which the divine life-principle effects its end of self-affirmation in the universe and the attempt to extinguish it in the interest of inertia is a denial of the divine life-principle, a will-not-to-be which is necessarily ignorance, for one cannot cease to be individually except by being infinitely." Thus it is clear that desire is not necessarily the principle of ignorance and bondage. It ties men to ignorance and bondage only when it confines itself to the petty objects of the world. But if it rises higher and higher and embraces the higher ideals of life it becomes the great means of transforming this life into the image of the divine. The mere abrogation of all desires does not help man to attain the divine life in the body. It may help man to attain liberation but it will not enable him to attain mastery over himself and make the dynamic parts of his being, his body, life and mind, throb

1. *Ibid.* p. 244.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

with the power and bliss of the Divine. Desire can really cease to be desire when it becomes the desire of the Infinite. It is when the desire becomes the desire of the Infinite that the individual comes to enjoy the bliss of the Divine. So desire is not something quite incompatible with the bliss of the Divine. As Death in reality is not opposed to immortality but is a means to enable the individual to attain immortality on the plane of the finite, so desire is also not opposed to the principle of Bliss but is a means to enable the individual to proceed higher and higher till he becomes one with the Infinite and realizes the bliss of the Divine Life. Desire, according to Sri Aurobindo, "is the impulse of the Force of Being individualized in Life to affirm progressively in the terms of succession in Time and self-extension in Space, in the framework of the finite, its infinite Bliss, the Ananda of Sachchidananda".[1] As Death is a mask which life assumes to enable the individualized life to enjoy immortality on the finite plane, in the same way, desire is a mask which enables the individual to affirm, within the framework of space and time, the infinite bliss.

Now, Desire is due to a third factor of the individualized life, namely, Incapacity. Life is an infinite force working in the realm of the finite. The manifestation of the infinite force in the finite means its manifestation under limitation. Life in the individual is thus characterized by the phenomena of limitation and incapacity. But underlying the individualized life there is the whole subconscious and superconscious presence of infinite omnipotent force. No single movement in the cosmos can happen without that Force. But the individualized life-force is limited and full of incapacity, "for it has to work not only against the mass of other environing individualized life-forces, but also subject to control and

1. *Op. Cit*, p. 246.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

denial by the infinite Life itself with whose total will and trend its own will and trend may not immediately agree".[1] But though the individualized and divided life suffers from the phenomena of limitation and incapacity, yet it does not lessen its impulse of self-enlargement and all-possession. Thus there occurs a disparity between the impulse to enlarge and possess and the capacity of enlargement and possession. And from this gulf between the impulse to possess and force of possession, desire arises. If the individual had the power and capacity to possess everything freely without making any effort, then there could be no question of desire. Then the individual would also be in the possession of a calm and self-possessed will without craving, like the will of the Divine.

Now the question is, is desire or incapacity the inseparable or unavoidable factor of individual life ? Can we not maintain our individuality and at the same time get rid of the phenomena of desire and incapacity ? The answer is that there is no real incompatibility between the individualized life and the possession of full freedom and power. It is because the individualized life-force is dominated by an ignorant mind that it suffers from limitation and incapacity. If the individualized force were the energy of a mind free from ignorance, it will have no awareness of any limitation, incapacity etc. But so long as man is in ignorance, incapacity is necessary and inevitable in the nature of things.

Contradictions of Human Life to be resolved by its supramentalisation :

Life, as we have seen above, is bound down by various limitations. And these limitations are due to its being dominated and governed by an ignorant and dividing mind. Life is what our consciousness is, for as our consciousness is, so our force will be. The infinite consciousness of Saccidānanda

1. *Ibid.* p. 247.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

enjoys infinite and ominpotent power and freedom. And because in man, consciousness is divided in itself and has lost its integral character. so the force, the power and capacity in him have also been crippled. Man finds himself unable to solve the thorny problems of his existence. He knows that there is a principle of unity underlying all the diversity but as he does not realize that fact in his own consciousness in an actual manner, he is not able to act and behave in accordance with that knowledge and truth. His knowledge of unity is in a way theoretical and inferential rather than practical. But in order that man may be able to find an ultimate and final solution of his life and solve the discord, the strife, the conflict that is making a hell of the life of mankind, he must realize actually this principle of all pervading unity within his own being. And this can be possible only if we ascend to the fourth status of life, namely, the Supermind. The hidden and potential Saccidānanda manifests itself in full form only in the status of the Supermind. And it is only in that stage that man attains his fulfilment. "That is the real life of the real Man towards which this partial life and partial unfulfilled manhood is striving forward with a perfect knowledge and guidance in the so-called Inconscient within us, but in our conscient parts with only a dim and struggling prevision, with fragments of realisation, with glimpses of the ideal, with flashes of revelation and inspiration in the poet and the prophet, the seer and the transcendentalist, the mystic and the thinker, the great intellects and the great souls of humanity".[1]

So the aim of the evolutionary Nature is to establish a perfect harmony between its consciousness and force. The real bane of human life is due to an imperfect poise between these two principles. All the limitations, incapacity and

1. L. D. Vol. I, p. 267.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

desires of man arise out of the imperfect poise between his consciousness and force. The difficulties that arise on account of an imperfect poise between these two fundamental principles are especially three in number. Firstly, man is aware only of a limited part of his being. He is only conscious of his surface personality. He is not ordinarily aware of the subconscious and the subliminal which form a necessary part of his integral being. Man, as Sri Aurobindo observes, "is aware only of a small part of his own being : his surface mentality, his surface life, his surface physical being is all that he knows and he does not know even all of that; below is the occult surge of his subconscious and his subliminal mind, his subconscious and his subliminal life-impulses, his subconscious corporeality, all that large part of himself which he does not know and cannot govern, but which rather knows and governs him."[1] The surface personality of man is only a small portion of his integral being. He has control and power over his surface being only in as much as he is conscious and aware of it. He has no control or power over the subconscious and subliminal parts of his being. But the subconscious and the subliminnl form the greater part of his being; they have a direct influence over his surface being also and govern it secretly or overtly according to their own law or nature. The influence of the subconscious over the conscious parts of our being has been proved even by the discoveries of the modern psychology. But this fact has been known to our Indian philosophers and sages from the very ancient times. According, to the *Bhagavadgītā,* all actions are being directed by the modes of *Prakṛti;* one whose mind has been deluded by egoism considers oneself to be the doer.[2]

The second difficulty is that man, as he is not aware of his own integral personality, so he is not aware of the nature

1. *Op. Cit,* p. 267.
2. B. G. III. 27.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of his fellow beings also. Man is possessed of reasoning. So he can gain knowledge about others by means of observation and inference. But these processes will not enable him to have a direct knowledge of them. "Knowledge", says Sri Aurobindo, "can only come by conscious identity for that is the only true knowledge—existence aware of itself". We know what we are only in so far as we are aware of ourselves. In the same way we can be aware of our fellow beings only in so far as we are able to identify our consciousness with them. But here we are faced with a real difficulty. We have no means of knowing our fellow beings in a direct manner. Whatever knowledge we are able to gain through observation, reasoning and association with them will only be indirect and partial. Hence there cannot be established a harmony between the individual life and the aggregate life. "Therefore we must arrive at a conscious unity with our fellow beings and not merely at the sympathy created by love or the understanding created by mental knowledge, which will always be the knowledge of their superficial existence and therefore imperfect in itself and subject to denial and frustration by the uprush of the unknown and unmastered from the subconcient or the subliminal in them and in us".[1] And this consciousness of unity can be attained only in the status of supermind and not in that of mind, for the Supermind alone commands unity in diversity.

The third difficulty that arises out of the apparent dissociation between force and consciousness is that the three fundamental terms of evolutionary nature, namely, mind, life and body are at war with one another. The principle of life is at war with the body. It tries to force body to satisfy life's desires and impulses with its limited capacity which could only be possible to an immortal and divine body. The

1. L. D. Vol. I, p. 269.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

body also being tyrannised over by life suffers and is in constant dumb revolt against the latter. It refuses to satisfy each and every desire of life on account of its limited capacity. The desires of life are quite out of proportion to the capacity of the body. Hence there is a constant struggle between these two principles of nature. In the same way mind is at war with both. Sometimes it helps life against the body. It compels body to satisfy life's desires, impulses and passion. But sometimes it tries to protect the body from "life's desires, passions and overdriving energies". But its purpose is not only to settle the dispute between the two members and maintain an equilibrium between them. It also tries to utilize the life and the body to its own advantage. It tries to dominate life and utilize it to satisfy its mental, aesthetic and emotional aims and aspirations. Life on the other hand on account of being enslaved and misused by the ignorant and tyrant mind is in frequent insurrection against it. This is, according to Sri Aurobindo, "the war of our members which the mind cannot satisfactorily resolve because it has to deal with a problem insoluble to it, the aspiration of an immortal being in a mortal life and body". Mind can make an effort to solve this problem either by a long succession of compromises or leave the problem unresolved either by "submission with the materialist to the mortality of our apparent being or with the ascetic or the religionist by the rejection and condemnation of the earthly life and withdrawal to happier and easier fields of existence". But this cannot be the final and true solution. Both "the Materialist Denial" and "the Refusal of the Ascetic", leave the problem of life unsolved. We can solve the problem of life neither by calling the immortal soul within us a mere phantom or a chimera nor by calling the triple principle of Mind, Life and Body illusory or devoid of reality. The changing and unchanging

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

parts of our being and nature must find a principle of harmony between them and should cease to appear to us as contradictory and incompatible with each other. But such a view is not possible to the limited and dividing mind and hence it cannot arrive at a true solution of life. The true solution lies "in finding the principle beyond Mind of which Immortality is the law and in conquering by it the mortality of our existence". And this principle is, according to Sri Aurobindo, the Supermind, the creative or the dynamic aspect of the Absolute or Brahman.

All the three difficulties that arise out of the imperfect harmony between consciousness and force in our life and which have been dealt with above make it amply clear that man is at a discord both with himself and the world. He knows neither himself fully nor the world. Whatever knowledge he possesses about himself and the world is only limited, fragmentary and indirect. Not only that. We have also come to know that man cannot solve this discord and division by any amount of mental manipulations. But in order that there may be established a perfect harmony between the different parts of his being and between himself and the world, he should be in possession of a perfect mentality, a perfect play of vital force, a perfect physical existence. But neither the limited and dividing mind nor life and body which are dominated by the imperfect mind can provide such perfection. The principle and power of perfection are there in the subconscient but they are present there in a hidden and potential manner. Hence perfection, unity and harmony can be attained only in the supramental plane and not in the lower planes of mind, life and body. "For only by developing a mind" to quote at length Sri Aurobindo, "which shall have knowledge of the mind of others as of itself, free from our mutual ignorance and misunderstanding, a will that feels and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

makes itself one with the will of others, an emotional heart that contains the emotions of others as its own, a life-force that senses the energies of others and accepts them for its own and seeks to fulfil them as its own, and a body that is not a wall of imprisonment and defence against the world, but all this under the law of a Light and Truth that shall transcend the aberrations and errors, the much sin and falsehood of our and others' minds, will, emotions, life-energies,—only so can the life of man spiritually and practically become one with that of his fellow-beings and the individual recover his own universal self".[1]

This is the only way of realizing a fundamental and integral unity and harmony in ourselves as well as in the world. Sri Aurobindo seeks the fundamental principle of unity not only in the eternal and unchangeable Self that underlies and pervades all existences but also in the dynamic parts of our being, our body, life and mind, our emotions, sentiments and will, intellectual faculties and in all the things and principles that form a part of our integral nature. This makes it amply clear that the principle of unity and harmony is possible not only in the plane of Being but in the Becoming as well. Man has been able in the past to discover and realize the fundamental unity in the eternal and all pervading blissful Self. But he has not as yet been able to realize that unity and harmony in the plane of Becoming. This is a goal that man has yet to attain. He has yet to become the master of his body, life and mind and establish perfect harmony between these parts in himself and between himself and the world. Only thus can man arrive at a true and final solution of the real problem of life. This is possible only by making an ascent to the supramental status or what has been called the fourth status of life.

1. *Op. Cit,* p. 273.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The stress of evolutionary Nature is definitely towards an ascent to the status of the Supermind with the help of man if he prepares himself and makes himself fit for receiving the supramental light and in spite of him if he hesitates and falters. For, in the prophetic words, Sri Aurobindo sounds this note of warning: "Unless therefore the race is to fall by the wayside and leave the victory to other and new creations of the eager travailing Mother, it must aspire to this ascent conducted indeed through love, mental illumination and the vital urge to possession and self-giving but leading beyond to the supramental unity which transcends and fulfils them; in the founding of human life upon the supramental realization of conscious unity with the One and with all in our being and in all its members humanity must seek its final good and salvation".[1]

1. *Ibid.*, p. 274.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter VI

THE MEANING OF DHARMA

The word *Dharma* is derived from the root *dhṛ* which means to be or exist, to be maintained or preserved. *Dharma* is that which sustains human society and the world[1]. It is, according to 'Śaṅkara, the reason of the maintenance of the world.[2] Kaṇād defines *dharma* as that which leads to the attainment of *Abhyudaya* and *nihśreyaśa*.[3] The word *abhudaya* in the present context means the attainment of heaven. It signifies man's well-being and prosperity in this world and the attainment of *svarga* or heaven after death. The word *nihśreyaśa* means the attainment of *moksha* or liberation. It signifies man's freedom from *karma* and rebirth, from the cycle of birth and death. The soul after attaining liberation no more returns to this world. It is no more involved in the world-process and is not subject to the conditions of existence or finitude. But the attainment of heaven does not signify man's freedom from *karma*, rebirth and finitude. Man, according to the Vedic view, goes to *svarga* or the abode of immeasurable joy, by virtue of the *puṇya* or merits that he cultivates in this life. This *puṇya* is acquired by the performance of the religious acts, sacrifices etc. as are enjoined by the *Vedas*. Man not only attains heaven on account of his *puṇya*, but his stay there is also strictly conditioned by it. When his *puṇya* or the fund of merit is exhausted, he has to enter again the world of mortals. He is again involved in the

1. Dhṛyate loko'nena
2. Jagataḥ sthiti-kāraṇam
3. Yato'bhyudaya nihśreyaśa siddhiḥ sa dharmaḥ. Vaiśeṣika Sūtra, 1.1.2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

cycle of birth and death. This situation of man is inevitable so long as he does not free himself from subjection to *kāla*, time. Heaven lies within temporal order. It is a time-conditioned existence. It is *devaloka*, the world of gods and not *Brahmanloka*, the above of Brahman or Godhead.

The Mimāṅsā View of Dharma

An extreme view of *dharma* is taken by the Mīmāṅśā school of Hindu philosophy. According to it, the Vedas teach only one kind of *dharma* and it is that which is expressed through commands or injunctions. It is what is called *pravrittilakṣana dharma*. Jaimini in his *Mīmāṅsā-sūtra* defines *dharma* as that which is characterised by *codanā* or command.[1] Śabarswāmī, in his commentary on the *sutras* of Jaimini, observes that *codanā* signifies words or commands which impel men to action.[2] It is the *vidhi-vākya* or the commandment of the Vedas. The main purport of the Vedas, according to the Mīmāṅsā view, is to command man to perform their religious acts and duties. The statements which propound knowledge or what may be called the metaphysical statements of the Vedas are, according to this view, action-oriented; they are meant to promote action and have no meaning in themselves. They are, ordinarily, called *arthavāda*. The religious duties or karmas are broadly divided by the Mīmānsakas into three categories, namely, the *nitya karmas*, the *naimittika karmas* and the *kāmya karmas*. The *nitya karma*, for example *saṅdhyā*, is obligatory. It has to be performed daily without any break. The *naimittika karmas* like bathing during the eclipses or performing *srāddha* ceremony are to be done on appropriate occasions. The performance of *nitya* and *naimittika karmas* is necessary. Their non-performance would result in the acquisition of sin and suffering, *pratyavāya*. The

1. Codanā lakshṇo'rtho dharmaḥ. (i. 1.2),
2. Codaneti Kriyāyāḥ pravartakaṁ vacanamāhuḥ. (i. 1.2)

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

kāmya karmas are to be performed only when one desires to attain some specific objects or rewards. For example, one has to perform sacrifice if one wants to attain heaven.[1]

It is generally thought that the performance of *yajña* is dominated by a mechanical spirit. To a certain extent it may be true if we confine our view just to the external aspect of sacrifice. But the principle of sacrifice assumes a cosmic significance in the Vedas. We find there the elevation of sacrifice into a world-principle. The whole world is conceived as universal sacrifice. As Dr. V.S. Agrawala in his work 'Sparks from the Vedic Fire' observes, "All manifestation of Agni or Energy at a point and within a system is Yajña. The creation on the cosmic plane is universal sacrifice *(Virātā Yajña)* in which the creator offers himself as the *Āhuti* (offering). It is called a *Sarvahuta Yajña* in the Rigveda (x.90.1.9). Who is the Purusha or Prajāpati of this cosmic Yajña. It is Agni, Infinite Nature, the cosmic Energy with its inherent active principle, i.e., Aditi and Daksha together".[2] Yajña represents the universal creative activity. It is the source of all creation, the creation of living beings as well as of inanimate existence. According to the Bhagavadgītā, Prajāpati created beings with yajña in the beginning and asked them to grow and multiply by taking resourse to yajña. This yajña was to fulfil all their desires.[3] Yajña provides constant momentum to the wheel of saṁśāra. Yajña is given a still deeper meaning in the Vedic tradition. It is ultimately identified with God himself.[4] Thus yajña is conceived in the Vedic tradition as an all-embracing principle. It is the dynamic principle of creation, the cause of the origination, growth and sustenance of all beings and is conducive to the *śreya* or the good of man.

1. Swarga Kāmo Yajeta
2. p. 7
3. 111, 10
4. Yajño Vai Viṣṇuḥ. (Taittirīya Saṁhitā, 1.7.4).

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

These supernatural truths or the mysteries of *dharma* are revealed, according to the Mīmāṅśa view, only by the Vedas. Man's knowledge of *dharma* is not derived from reason or sense-experience but from the Vedas or Revelation. Man's reason is inherently incapable of unravelling the mysteries of *dharma*. It can have no awareness of the transcendental factors that condition human existence and the purpose or goal of human life. So it cannot define the nature of man's religious duties or actions which he is to perform in order to achieve the goal of his life and to promote the well-being of human society and the rest of creation. One has to turn to the Vedas, the eternal source of revelation, in order to know the mysteries of religious life and activities and of the cosmic and supracosmic existence.

But reason is not superfluous according to the Mīmāṅśā view. It plays an important role in so far as it gives a systematic and meaningful interpretation of the Vedic statements and reconciles the contradictions that seem to exist between them. Reason, according to this view, is meant to interpret the truth of *dharma* in a systematic and consistent manner; it is not meant to discover it. Thus, this view does not decry reason. It simply shows its obvious limitations in discovering the supreme mysteries of *dharma*.

Mīmāṅsā and Judaism

The Mīmāṅsā view of *dharma* reminds one of the Judaic view of religion as expressed through the commandments of Moses. In both cases, *dharma* or religion is understood as of the nature of commandment. It main purpose is to teach man what he is to do and what he is not to do. The fulfilment of man's life and his destiny depends on strict compliance of the law. In both cases the commandment or the law is received by man from an external authority, whether it is the Vedas or it is Jehovah or God. The unconditional obedi-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ence to the law or commandment is the chief characteristic of *dharma* or religion according to the Mīmāṅsā as well as Judaism. In one case, sin results from man's trangression of the commandment of God. In another case, it results from his trangression of the commandment of the Vedas. Thus, the Mīmāṅsā and the Judaic views bear a close parallel to each other, in respect of their understanding and interpretation of *dharma*, in spite of their fundamental and radical differences in other respects.

The most characteristic and comprehensive definition of the Vedic conception of *dharma*, which is free from the extremism of the Mīmāṅsā view and includes the definition of *dharma* as stated by Kaṇād, is given by Śaṅkara.

Śaṅkara's Definition of Dharma

The Vedas, according to Śaṅkara, speak of two kinds of *dharma*, *pravritti lakṣaṇa* and *nivritti lakṣaṇa*. The *pravritti lakṣaṇa dharma* is that which is expressed in the form of commands or injunctions which impel men to action. It leads to the *abhyudaya* of man, the attainment of prosperity and well-being in this world and heaven after death. The *nivritti lakṣaṇa dharma* is characterised by withdrawal from or renunciation of action. It brings about the nihśreyaśa or liberation of man. Śaṅkara says in the Introduction to his Commentary on the *Bhagavadgītā* that *Bhagavān*, the Lord, after creating the world and with a desire to maintain its existence, taught *pravritti-lakṣaṇa dharma* as expressed in the Vedas to *Prajāpatis*, the lords of created beings like Marīchi and others and *nivritti-lakṣaṇa dharma*, to *rishis* or seers, like Sanak, Sanandan and others.

In the light of his twofold classification of the Vedic *dharma* as stated above, he defines *dharma* as the reason of the maintenance of the world and as the direct cause of the *abhyudaya* and *nihśreyaśa* of human beings; it is lived and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

practised by Brāhmaṇas and other peoples belonging to different *varṇas* or castes and *āśramas* or stages of life, who are desirous of their *śreya* or ultimate good.[1] The real good of man lies, according to Śaṅkara, in his attainment of liberation. The *pravritti-lakṣaṇa dharma* or the way of action, which is primarily meant to bring about prosperity and joy for the people in this world as well as in the higher world of gods can also purify their *antahkaraṇa*[2], if it is done without any desire for its fruits and as an offering to *Īśvara*.[3] This purification of psychic life makes one fit to attain knowledge of the Real which culminates in one's liberation. Thus the *pravritti-lakṣaṇa-dharma* also becomes indirectly the cause of man's liberation by purifying man's phychic life.[4]

The real merit of the Vedic view of *dharma* as interpreted by Śaṅkara lies in the fact that it embraces all the dimensions of human existence, the cosmic as well as the supracosmic or transcendental existence. It is true that he does not regard the *pravritti-lakṣana dharma* as binding on a *mumukshu*, as *moksha* or liberation is not something which can be created or brought about by the performance of sacrifices and other religious duties as are enjoined by the Vedas. Śaṅkara believes in a dimension of existence which is absolutely unconditioned; which is free from the limits of space and time, from the cycle of birth and death and the law of *Karma*. It can be attained by man only through knowledge or *vidyā* and not by the performance of any action. But Śaṅkara does not deny the efficacy of Vedic *karma* or *pravritti-lakṣaṇa dharma* for man's existence in the world. It is

---

1. Commentary on the Bhagavadgītā, Introduction.
2. The word *antahkaraṇa* stands for the entire psychic life of man. It includes *mana* or mind, *ahaṁkāra* or ego and *buddhi* or intelligence.
3. *Ibid.*
4. *Ibid.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

necessary not only for man's progress and prosperity in life but also for his existence and well-being. Not only that; it is according to him, as we have seen above, responsible for the existence of the world. Thus the Vedic *dharma* does not only concern itself with renunciation of life and liberation of man, but it also seriously aims at the richness and prosperity of man's life and well-being in the world. But man is not supposed to involve himself in the world and in its riches in such a way that he loses sight of his divine life, his immortal existence.

Meaning of Dharma in the Bhagavadgītā

The Vedic view of *Dharma* attains a new dimension in the Bhagavadgītā. Here *Dharma* is conceived not simply as the performance of religious acts or duties as are enjoined by the *Śrutis* and *Smritis* or *Dharma-śāstras* or as the ethical conduct or as the way to attain liberation but as something which is directly related to the moral and spiritual order in the world and is centred in the Supreme Being, *Puruṣottama*. This truth is revealed by the Vedas themselves and finds expression in the Vedic concept of Ṛta. But its most clear and powerful expression is found in the Bhagavadgītā. *Dharma* is conceived as the universal law, *ṛta* which operates in the cosmic process and in human beings. It promotes the moral and spiritual elevation of men and keeps order, peace and harmony in society. It is the Law of God himself. According to the Bhagavadgītā, whenever there is a decline of *dharma* and the rise of *adharma*, God has to make a descent into the world as *Avatāra*. His descent into the historical order is meant to save the good and holy people and vanquish the wicked and evil persons and establish *dharma*, the moral and spiritual order in the world.[1] It clearly shows that God is supremely interested in the maintenance of

1. B.G. IV. 7,8.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

dharma in the world. It is the will or law of God that is working in the world and in history. The real good of man lies in the realisation of this truth and in moulding and shaping his life individually and collectively in accordance with it. Man has to realise his unity with God and with his fellow beings and with the whole of creation. This is possible only when he takes to the path of *dharma*. To follow the path of *dharma* is to live in God. It is to rise above one's ego and realise the centre of one's existence in God. It is the man who lives in God who can experience the will or law of God operating in the cosmos and in history. God in the Gītā asks man to leave all *dharmas* and take refuge in Him.[1] This is the suprem *dharma* according to the Bhagavadgītā.

But man does not always realise this essential and supreme truth of life. In his ignorance and pride he considers himself self-sufficint. Instead of conceiving his existence in God and seeking unity with Him, he finds the centre of his existence in his ego and refuses to see the will or the law of God operating in the cosmos and in history. Thus the mortal man tries to elevate himself to the position of God.[2] This is the demonic attitude on the part of man. The characteristics which constitute the demonic nature are : hypocrisy, pride, arrogance, anger, harshness and ignorance.[3] The Bhagavadgītā gives a very vivid account of men possessed of demonic nature. They are those who do not know what is right activity and what is cessation from wrong activity. They possess neither purity, nor right conduct nor truth.[4] The world according to them is without any foundation and is false; it is without God.[5] Men possessed of these

1. Sarva dharmān parityajya māmekam śaraṇam braja. B. G. XVI , 66.
2. Īśvaroham. B. G. XV , 14.
3. B. G. XVI, 4.
4. B. G. XVI, 7
5. B. G. XVI, 8

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

and other demonic qualities are the lost souls and they are born to destroy the world.[1] Whenever persons possessed of demonic nature come into power and govern peoples and nations, they necessarily bring about a serious downfall in the moral and spiritual life of the people. The good people suffer and the evil ones prosper. This situation disturbs the moral and spiritual order of the world and threatens the very existence of people. It is in such a moment of deep moral and spiritual crisis that God has to make a descent into history in order to restore the divine order and law in human society. The forces of *adharma* or evil are crushed and vanquished by the mighty hand of God and the rule of *dharma* is established.

Thus the most significant feature of the Gita's view of *dharma* is that it reveals the operation of the Divine will or Law not only in the life of the individuals but also in history. The Gītā teaches man to fight evil not only within his own being but also the evil or *adharma* which is rampant in society and in the world. The forces of *adharma* or evil have to be fought on all fronts. They are to be liquidated altogether from the depth of man's *antahkaraṇa* and from human society as well. In this respect the Gita's view of *Dharma* bears a close resemblance to the Zoroastrian conception of *Dharma*.

The Bhagavadgītā and the Avesta

Zoroastrianism conceives a constant war between God Ahura Mazda and the archfiend Angra Mainyu. Ahura Mazda wants to establish the rule of righteousness, *dharma* in the world but he is challenged by Angra Mainyu, the supreme power of evil or *adharma*. It results in a titanic war between them. In this deadly struggle between the principle of righteousness or *dharma* and the principle of evil or *adharma* man is faced with a great responsibility. He is not expected

1. B. G., XVI, 9.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

to be a silent spectator of this war between Ahura Mazda and Angra Mainyu and their hordes but he is to *choose* between them. He has to choose Ahura Mazda and fight on his side against evil. In order to be a true warrior on the side of Ahura Mazda, he has to cultivate higher ethical values. He has to be perfectly true in thought, word and deed. He has to banish evil from his inner being and also has to fight evil that is rampant in society. He has to live a truly religious life which means living the life of righteousness. This life of righteousness has to be centred in Ahura Mazda. Thus the religion of Zarathustra also like that of the *Bhagavadgītā* conceives the operation of the will of Īśvara in man's life and in history and the necessity of the rule of righteousness or *dharma* in the human society and the world. The *Bhagavadgītā* as well as the *Gathas* (Avesta) awaken man to the realisation of this eternal truth and mystery of life and existence. They teach man to find the centre of his existence in Īśvara and establish the rule of righteousness or *dharma* in his inner life as well as in human society and history. This necessitates a constant and unceasing struggle against the forces of evil or *adharma* that have entrenched themselves in man's inner being and in the world.

Dharma and the Divine Nature of Man

The establishment of *Dharma* according to the Gītā is possible only when man lives in awareness of Īśvara and his conduct, individually as well as collectively, is governed by moral and spiritual values of life. Man has to rise above evil and develop moral and spiritual nature in him or what the Gītā calls divine nature. Man possessed of divine nature is fearless, enjoys purity of *antahkaraṇa,* that is, he does not take recourse to deceit, fraud and lie in dealing with others and behaves in an honest way; he is equipped with *jñāna* and *yoga*. Ācārya Śaṅkara interprets the word *jñāna* as the

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

knowledge of self and of other truths derived from the scriptures and the preceptor and the word *yoga* as the experience of those truths in one's innermost being or self by acquiring concentration of consciousness. Charity, control of senses and mind, performance of sacrifice, study of the *Vedas*, penance, non-violence in thought, word and deed, speaking truth, absence of anger, not finding fault with others and not speaking ill of them, mercy and compassion towards all suffering beings, non-attachment, softness or absence of tyranny, sense of shame in doing things not permissible under the social code, non-indulgence in meaningless activites, excellence, forgiveness, fortitude and enthusiasm, purity of body and mind, absence of desire to injure others, not entertaining feeling of excessive glorification for oneself,— these are the moral and spiritual virtues which are found in man possessed of divine nature.[1] The divine nature is meant for the liberation of man and the demonic nature causes his inevitable bondage.[2] Men possessed of demonic nature who are cruel and who show enmity towards God and the holy persons are thrown again and again by Him into the world where they are born in evil and impure species.[3] Being born repeatedly among low species and as evil beings, these demonic creatures go to the still lower regions on account of not obtaining God and his grace.[4] There are three evils namely, lust, anger and greed which cause the fall of ātman and make it unfit for attaining any higher values of life and they are the doors of hell; they are to be discarded altogether. One who is freed from the above mentioned three evils strives for the moral and spiritual elevation of his ātman. It leads to his attainment of liberation which constitutes the

1. B. G., XVI, 1-3.
2. *Ibid*, 5.
3. *Ibid*, 19.
4. *Ibid*, 20.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

supreme goal of man's life.[1] Thus the acquisition of moral and spiritual qualities and of divine nature is necessary for man as it promotes his earthly welfare as well as his ultimate good or liberation. This divine nature has to be realised not only by the individuals but it has to govern all human relationships. Moral and spiritual values have to operate freely in the life of the individual as well as in society. This is what is meant by the rule of *dharma* in the Bhagavadgītā, the Manusmriti and other scriptures. The Manusmriti lays down ten characteristics of *dharma.* They are : fortitude, forgiveness, control of mind, non-stealing, purity of body and mind, control of senses, knowledge of scriptures, experience of ātman, truth and absence of anger.[2] The practice of these *dharmas* by man leads to the attainment of his supreme goal or liberation.[3] According to the Mahābhārat the essence of *dharma* lies in this golden rule that one should not behave towards others in a way that he does not want others to behave towards himself.[4] Thus *dharma* expresses itself in a most sublime and effective way in the ethical and spiritual life of man. It sustains the individual and society and promotes their well-being and prosperity and it also paves the way for the attainment of the supreme goal of life, namely, *moksha* or liberation. *Dharma* constitutes the base and *moksha* the apex of man's life.

Dharma and Moksha : A Critical Examination of Prof. Zaehner's View.

Prof. Zaehner speaks of a double tension in Hinduism, the tension between *dharma* and *moksha* and the tension of two types of *dharma,* the *sanātan dharma* and the *dharma* of

1. *Ibid,* 22.
2. Chapter VI, 92.
3. *Ibid,* 93.
4. Ātmanah pratikūlāni pareṣāṃ na samācareta.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

caste. As he observes, "Nevertheless it is true to say that there is and, except in the very earliest period, always has been a double tension within the Hindu religion-the striving after liberation from this world which all admit to be the final goal of man on the one hand and man's obligation to do what is right *in* this world on the other, the tension between *moksha* and *dharma*—and in the second instance the tension of two types of *dharma*, the sanātan *dharma* or absolute moral order which can never be precisely defined yet is felt to have absolute validity, and the *dharma* of caste and canon law as laid down in the various law books."[1] He cites the case of Yudhishthira who according to him "incarnates the Hindu's dilemma between the two *dharmas*" that have been mentioned above. The dilemma of Yudhisthira in his view "is all the more poignant in that he is himself the son and embodiment of the god Dharma who presides over righteousness and truth. Yet ever again he is forced against his will and his better judgment to do things he knows to be wrong because either they form part and parcel of his religious duty (*dharma*) as a warrior or because he is bidden to do so by Krishna who is himself the Supreme Lord incarnate and whose commands it would be blasphemous to set aside."[2]

Here we propose to consider the problem of tension that has been pointed out by Prof. Zaehner between *dharma* and *moksha*. The tension between them lies, according to him, in the fact that *dharma* puts man under obligation to do his duty in the world and *moksha* necessitates his withdrawal from the world as it means "striving after liberation from this world". There seems to be present a tension between the two ways of life, the life of action as enjoined by the *Vedas* and *Smritis* and the life of withdrawal from or renunciation of action as

1. R. C. Zaehner, Hinduism, pp 9, 10.
2. Op. Cit, p. 14.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

it has been exemplified in the Upaniṣads. But the tension, really speaking, does not exist between *dharma* and *moksha* but between the two aspects or ways of *dharma* which have been characterised as *pravritti lakshṇa dharma* and *nivritti lakshṇa dharma* which we have stated above. So the tension lies to a certain extent within *dharma* itself and not between *dharma* and *moksha* as Prof. Zaehner contends. Not only *nivritti-lakshṇa dharma* which entails withdrawal from action is taken as the path to *moksha* but the *pravritti-lakshṇa dharma* also is admitted as the way to *moksha*. Even Śaṅkara who conceives the *nivritti-lakshṇa dharma* as the necessary path to *moksha* admits the efficacy of *pravritti lakshṇa dharma* as it enables one ultimately to attain *moksha* by purifying his *antahkaraṇa* as has been shown above. The *nivritti lakshṇa dharma* according to him is the direct, whereas the *pravritti lakshṇa dharma* is the indirect path to *moksha*. Thus no real tension or incompatibility is conceived in the Vedic or Hindu tradition between *dharma* and *moksha*. That *Dharma* is the way to *moksha* is accepted by all the Hindu philosophers and theologians.

The tension that seems to be present between *pravritti-lakshṇa* and *nivritti lakshṇa dharma* can be resolved to a considerable extent if we consider them not in a theoretical way but in relation to man's existential situation. An individual is expected to follow a particular course of *dharma* in accordance with his moral and spiritual development. If an individual has attained a high level of moral and spiritual development, is free from desires, passions and attachment towards objects and is possessed of irrepressible aspiration for liberation, then he may choose the way of renunciation or *nivritti*. Otherwise he has to choose the religious life which enjoins action or *pravritti-lakshṇa dharma*. An aspirant for liberation must be in possession of a high level of moral and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

spiritual life according to the Vedānta. He must be able to discriminate between the eternal and the non-eternal[1], should have non-attachment to the enjoyment of fruit here and hereafter[2] and must be in possession of *śama* and *dama* or control of internal sense and external senses respectively; he should also be free from distraction *(uparati)*, be able to endure pairs of opposites like heat and cold *(titikshā)*, have concentration of mind *(samādhāna)* and have faith in the words of *gurū* and of the Vedānta *(śraddhā)*. If a man has not cultivated the above-mentioned moral and spiritual values and they do not operate freely in his life, he is not considered fit to adopt *nivritti-lakshṇa dharma*, the path of withdrawal or renunciation from action. His welfare is supposed to lie in following *pravritti-lakshṇa dharma*, the path of action. This understanding of *dharma* gives ample freedom to man to *choose* the way of religious and spiritual life that suits him best and for which he has fully equipped himself. The two ways of *dharma* as sketched above do not represent any kind of polarity between them. They are, in fact, the two stages of the great Āryan path, *Sanātan dharma*.

The tension between the two ways of *dharma* as mentioned above is, in our opinion, fully reconciled in the Bhagavadgītā. This divine Gospel has given the highest status and dignity to *karma* and to life of action. *Karma* here is not taken as something which has to be performed only by men who are in ignorance and are attached to the world. It is also not to be performed simply for the purification of one's *antahkaraṇa* which enables one to attain liberation. It is also not to be performed simply to attain prosperity here and hereafter as the ancient Vedic tradition held. The life of action or *pravritti-lakshṇa dharma* has to be followed by men

1. Nityānitya Vastu Vivekah.
2. Iha amutrārtha phala bhoga Virāgaḥ.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of wisdom who are free from desires and attachments and entertain in their hearts the feeling of well-being of the peoples. Such enlightened men have also to perform action in a spirit of *lokasaṇgraha* so that people may not adopt the evil ways of life.[1] One can also attain the Supreme by continuous performance of duty without attachment.[2] As the unwise people act with attachment, so should the wise man act without attachment and with a desire for *lokasaṇgraha*[3]. *Lokasaṇgraha* or well-being and protection of people is possible only when even enlightened men perform action in a selfless manner as was done by king Janaka and others. If such men do not engage themselves in the performance of their duty, then others will also emulate them and will follow their path of inaction and perish. They may also adopt the evil ways of life which may lead to their downfall and degradation. Thus action has to be performed even by the wise and enlightened men who are not only exclusively interested in attaining union with the Eternal but who also want the Eternal to operate freely in the temporal. Īśvara himself is constantly engaged in action for protection of the world. The world will perish if Īśvara desists from action.[4] Thus the *pravritti-lakṣana dharma* attains a supreme place as it is enjoined by the Bhagavadgītā even for the *Vidvān*, the man of knowledge who wants well-being and protection of the people of the world from evil or *adharma*. Its significance and importance is increased all the more as it is found to be centred in the Supreme Being himself. Īśvara asks man to dedicate all actions to Him and perform them for His sake and with a spirit of His worship.[5] *Karma* is a sacrifice which

1. B. G. 111, 20.
2. *Ibid*, 19.
3. *Ibid*, 25.
4. *Ibid*, 24.
5. *Ibid*, 30.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

is centred in God and is performed by man for His sake and for the establishment of *dharma* in the world. This view gives the highest spiritual significance to *Karma*. Even the ordinary secular acts attain spiritual significance as they are to be performed in a spirit of dedication to God. Even a deadly action like war is given spiritual significance in the Bhagavadgītā if one engages oneself in it with a view to destroy evil or *adharma* and establish *dharma* or moral and spiritual order in the world. It is not the action itself but man's attachment to objects and the fruits of action that has to be renounced according to the Bhagavadgītā. Actions have to be performed without any desire for their fruits[1] and as an offering to God and with the spirit of *lokasaṇgraha*.

Thus the tension between the above mentioned two ways of religious life, the way of action, and the way of withdrawal from or renunciation of action is found to be resolved completely in the Bhagavadgītā. So far as the concepts of *dharma* and *moksha* are concerned, no tension or incompatibility is found between them in the Hindu tradition as we have shown above.

Prof. Zaehner gives another reason for the tension between *dharma* and *moksha*. It lies in the fact that *moksha* transcends both *dharma* and *adharma*. As he puts it, "This world, the world of saṁsāra, is or should be ruled by *dharma* which is binding so long as we are in the world and of the world, but once *moksha* is achieved the fetters of both *dharma* and *adharma*, 'righteousness' and 'unrighteousness', right and wrong, fall away from us."[2] He also quotes the verse of the Kaṭhopaniṣad which says that *Ātman (moksha)* transcends the duality of *dharma* and *adharma*, cause and effect and also the

1. Niṣkāma Karma.
2. *Op. Cit*, p. 84.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

limitations of time.[1] It is true that according to the Upaniṣadic view, one who attains *Ātman* or *moksha* transcends all dualities including the duality of *dharma* and *adharma* and enjoys an unconditioned existence. But it does not mean that *dharma* and *adharma* stand on the same footing in relation to *moksha* or they are equally unrelated to *moksha*. According to the Upaniṣads and the Bhagavadgītā, *dharma* leads one on the onward path of *moksha* whereas *adharma* causes man's bondage. *Adharma* makes one absolutely unfit to realise *ātman* or *moksha*. The Kaṭhopaniṣad itself says that one who has not ceased from sinful activities, has not attained control of senses and whose mind is disturbed and distracted cannot realise his *ātman*. The Bhagavadgītā also says as we have stated above that the divine nature constituted of moral and spiritual qualities leads to the liberation of man and the demonic nature causes his inevitable bondage. Thus *dharma* is directly and deeply related to *moksha*. The transcendence of *dharma* in the case of a *jivanmukta* simply means that he is freed from all the religious duties that are enjoined by the *śrutis* and *smritis*. They have a meaning for man only in his conditioned existence and not in the state of the unconditioned. The transcendence of *dharma* in *moksha* does not mean its negation but its complete fulfilment. *Dharma* finds its complete fulfilment in *moksha* while *adharma* is completely rejected. In the state of *moksha* man lives in accordance with the supreme *dharma* or the highest truth of life. It is the *dharma* of the Divine or the Eternal and it cannot be understood and explained in terms of the *dharma* that is laid down in the scriptures, the *Vedas*, smritis etc. or in terms of the ethical values. All ethical life is involved in some sort of tension or duality as it necessarily points out to that which is unethical. Hence the state of *moksha* or the realisation of

1. 11.14.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

unity with the *Ātman* or the Unconditioned has to be necessarily conceived as completely free from the duality of the ethical and the unethical or *dharma* and *adharma*. The state of *moksha* is the state of holiness. A *jīvanmukta* is a holy man. He is the very embodiment of holiness. There are different dimensions of holiness and holy life. But holiness finds its supreme manifestation and unconditional expression in the state of *moksha* or liberation. God in the Judaic-Christian tradition is called Holy not because he is possessed of moral nature as some scholars wrongly conceive but because he is completely free from sin and enjoys unconditioned and immortal existence. If God were possessed of moral nature, he would be necessarily and inevitably involved in the tension of the ethical and the unethical and will thus suffer from an inner contradiction. In that case he cannot be called Perfect and the Unconditioned and will thus cease to be God. The concept of the ethical God is a purely naturalistic and anthropomorphic conception and is fraught with an inner contradiction as we have pointed out above. It is due to this reason that the Upaniṣads conceive the state of *moksha* or of the unconditioned existence as completely free from the duality of the ethical and the unethical or *dharma* and *adharma* as it is free from all other dualities. It is supraethical but not unethical. It marks the culmination of holiness though this holiness cannot be understood and explained in ethical terms. The holiness that manifests itself in man's life in a conditioned way at the ethical and spiritual level expresses itself in an unconditioned way in the state of *moksha*. Thus though the state of *moksha* or *ātma-jñana* transcends the duality of *dharma* and *adharma*, it does not transcend holiness itself which constitutes the very essence of *dharma*. Thus no real tension or incompatibility exists between *dharma* and *moksha*. It is conceived, I feel constrained to say, by

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Prof. Zaehner and some other well-meaning scholars on account of their wrong and confused understanding of the concepts of *dharma* and *moksha*.

It is this misconception of the ideas of *dharma* and *moksha* which seems to constrain Prof. Zaehner to say that Lord Krishna forced Yudhisthira and others to do actions which were completely at variance with *dharma*. As he observes, "The incompatibility between *dharma* and *moksha* and the tension between them is particularly conspicuous in the Great Epic. The hero, Yudhishthira, the *dharma-rāja* or, King of Righteousness, and thus the very embodiment of *dharma*, represents the human conscience at its best : he hungers and thirsts after righteousness, and his high sanctity is recognized by all. At the same time he has complete faith and trust in Krishna, the incarnate God; yet Krishna is always forcing him and his to do actions that are contrary not only to *dharma* as interpreted by the Brāhmaṇs, but also to the *dharma* that the King of Righteousness himself embodies and which the common conscience of the human race acknowledges to be true. For Krishna is God, the highest Brahman in personal form, and therefore beyond all the pairs of opposites, beyond good and evil."[1]

Professor Zaehner here takes it for granted that Lord Krishna forced Yudhisthira and others of his family to do things which were contrary to the *dharma* of caste and canon law as well as to *sanatan dharma*, the absolute moral order which Yudhisthira himself embodies and which "the common conscience of the human race acknowledges to be true." And the reason why Krishna forced the *Pāndavas* to do things against *dharma* according to him was that Krishna is God and therefore is beyond good and evil or beyond *dharma* and *adharma*. We have already shown above the deep and direct

1. Hinduism, p. 84.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

relationship between *Dharma* and *Moksha* and so it can be safely said and with full justice that Lord Krishṇa could in no way force *Pāndavas* to do things against *Dharma* as that alone was the way of salvation *(moksha)*. Moreover the very descent of Lord Krishna into the world was meant for the establishment of *dharma* and the liquidation of *adharma* as has been stated above. If Lord Krishṇa had really forced Yudhisthira and other *Pāndavas* to go against *Dharma*, then he would have been credited by the Hindu tradition with being the author of and the cause of evil or *adharma* and not of *dharma*. A serious study of all the important events that preceded the Mahābhārat war will bear ample witness to the justice and righteousness of the cause that Lord Krishna upheld. If Yudhisthira, Arjuna and others had followed any other course, it would have meant their abject surrender to the forces of evil or *adharma*. There come moments in the history of man when forces of evil become paramount and pose a serious threat to all the moral and spiritual values that sustain and enrich human existence. If these demonic powers are not curbed and liquidated at the right moment then they inevitably bring ruin and disaster to men and nations. To submit to these powers of evil out of fear or compassion spells disaster for the moral and spiritual well-being of man. It is this tragic fact of human existence that has been illustrated in a most graphic, moving, and effective way in the great epic of India, the Mahābhārat. The Mahā-bhārat illustrates in a most moving way the depth of evil in man's being that holds him in its powerful grip and that occasionally reigns supreme in human institutions and nations. This abyss of evil that has made its stronghold in man's heart and in his earthly creations can be rooted out and liquidated only by the mighty hand of the Divine. The moral and spiritual order or *dharma* cannot reign supreme in the life

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of man and in history unless the abysss of evil is liquidated. It is only then that man becomes conscious of the Eternal, of the working of the Divine in him and in history and finally prepares himself to act in accordance with His will. Man suffers the presence of evil and its ascendency in himself and in the world only so long as he remains in the grip of ignorance *(avidyā)* and delusion *(moha)*. But the moment he is awakened by the saving grace *(prasād)* of Īśvara, he is not prepared to give any quarter to evil, This is what happened in the case of Arjuna. After revealing the deepest truths of life to Arjuna, Lord Krishna asks him to do as he pleases.[1] He also asks Arjuna whether his ignorance and delusion have been dispelled.[2] Arjuna replies that his delusion was destroyed and he had attained right remembrance of his real self by the grace of Lord Krishna. Now his doubts were dispelled and he was prepared to act in accordance with the command of God.[3] Thus it is clear that Lord Krishna did not force Arjuna to fight against his will, On the other hand, He made Arjuna conscious of the deepest truths and mysteries of life and his situation in the world and put him in a position where he could make his own choice and take his own decision freely. Arjuna is not *forced* to obey God; he *chooses* to obey Him. These facts make it amply clear that the contention of Prof. Zaehner that Yudhisthira, Arjuna and others were forced by Lord Krishna to do things against *dharma* or against their will has no justification and is not based on a right understanding and appreciation of the ideas of *dharma* and *moksha* and of the great and momentous events that preceded the Mahābhārata war or that happened during it.

Dharma is given a most universal meaning in Hinduism. It gives ample freedom to man in respect of his faith and

1. B. G. XVIII, 63.
2. *Ibid*, 72.
3. *Ibid*, 73.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

beliefs and in *choosing* his own way of spiritual life. It represents and fulfils the eternal aspiration in man, his aspiration to attain the *summum bonum* of life. "The ancient dawns of human knowledge", observes Sri Aurobindo, "have left us their witness to this constant aspiration; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. The earliest formula of Wisdom promises to be its last,—God, Light, Freedom, Immortality."[1]

Dharma is the eternal way *(sanātan mārga)* that leads man from the *unreal to the Real,* from *darkness to Light* and from *death to Immortality.*[2]

1. The Life Divine Vol. 1, p. 1.
2. Asato mā sadgamaya, tamaso mā jyotirgamaya, mṛtyormā amritam gamaya. Bṛh. Up. 1. 3.28.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter VII

HINDUISM AND MODERNISATION

Tradition and modernisation represent a continuous process. They cannot be taken as concepts which represent some static state of affairs or existence. One cannot put a line of demarcation between tradition and modernisation. Tradition cannot be necessarily and completely identified with the *past* and modernisation cannot simply be identified with the *present*. Modernisation is indissolubly linked with the past and it necessarily points to the future. One cannot understand the meaning of the term modernisation in isolation. Modernisation as a process of change can be understood and appreciated only in its truly historical perspective, which involves the past as well as the future of man's existence. In the same way tradition has three moments of its historical existence. It is *rooted* in the past, it *lives* in the present and it inevitably *points out* to a meaningful future. So tradition and modernisation, in my view, do not necessarily represent any kind of polarity. What is called modernisation is tradition itself having attained a new dimension at a certain *moment* in its historical existence. That historical 'moment' cannot be conceived as something static. It forms a part of a process. So what represents modernisation to-day may form a part of tradition to-morrow and may be confronted with a new moment of modernisation. Thus tradition and modernisation represent different moments of a continuous historical process.

The process of modernisation may be studied in relation to the different spheres of man's life and activities, namely,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the economic, social, political, educational, religious and so on. I propose to confine myself to the study of the problem of Tradition and Modernisation in relation to Hinduism.

Continuity and Change in Hinduism

Hinduism manifests a remarkable phenomenon of continuity and change in its long and chequered history. Starting from the Vedas it passes through the different phases of religious and philosophical thought and movements. The allegiance of the Hindu theologians and philosophers to the Vedas did not prevent them from discovering new truths and values and new ways of religious and spiritual life in the different periods of history. When we pass on from the age of the Vedas and the Brāhmaṇas to the age of the Upaniṣads, we seem to find ourselves in a different atmosphere altogether. Whereas the Vedas are mainly concerned with 'many gods', the Upaniṣads concentrate their attention on 'One' ultimate and fundamental Reality, namely, Brahman. In the periods of the Vedas and the Brāhmaṇas, the mind of man is generally directed towards external existence. Religious life largely manifests itself in the performance of rituals and sacrifices. Man tries to attain happiness and prosperity in this world and the world beyond by the performance of rituals and sacrifiess strictly in accordance with the injunctions laid down in the Vedas. But when we come to the age of the Upaniṣads, we find a tremendous change in man's thinking, his conceptions of the truths of existence and the values of life. The seers of the Upaniṣads seem to show an unmistakable discontent towards the religious life dominated by rituals and sacrifices. They show a profound and luminous awareness of a higher and deeper dimension of human life and cosmic existence which they choose to call *Sat*, *Ātman* or *Brahman*. This level of life, according to them, cannot be

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

attained by the performance of rituals and sacrifices; it is attainable only through the cultivation of right knowledge. The aspiration of the man of the Upaniṣads is to attain peace, freedom and immortality and not the pleasures of earthly or heavenly existence. It is beautifully and very characteristically expressed by Maitreyi in her memorable words, 'what shall I do with that which will not give me immortality.[1] The seers of the Upaniṣads are deeply conscious of the Divine who pervades the whole of cosmos, including man. This is very clearly expressed in the opening verse of the Īśopaniṣad which says,—'whatever there is in the world moving and unmoving, all that is pervaded by the Divine.'

Man of the Upaniṣads tries to realise the Divine Presence in this life. His one aim is to seek union with the Divine and to realise freedom and immortality in his earthly existence itself. The great proclamation of the fundamental unity of man and Brahman is made by the sages of the Upaniṣads. Thus we find a profound change not only in the thought of man but in his whole attitude towards life. The mind of the Upaniṣadic seer has turned inwards. He has found a dimension of existence which is absolutely untouched by ignorance, suffering and death. He has discovered some new truths, new values of life and the mysteries of existence which were either unknown or rather imperfectly known to the thinkers and seers of the Vedas and the Brāhmaṇas.

But though the Upaniṣads reveal the deepest truths of life and existence and represent in certain respects the highest point of Hindu religious thought, yet they do not seem to have spoken the last word on it. When we pass on from the Upaniṣads to the Bhagavadgītā, we find ourselves, in certain respects, in a different world altogether. The spaceless and

1. Bṛh. Up. 2.4.3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

timeless Absolute or Brahman of the Upaniṣads which was realised by the seers in the deepest depths of their being has now made a veritable descent into the world and confronts man at a crucial moment of his history. It is for the first time in history that man finds himself confronted by God, who stands before him face to face in real human flesh and blood. And the most remarkable phenomenon that is witnessed here is that God confronts man not in his mountain cave or forest hermitage or on banks of the holy rivers, but in the battle field of Kurukshetra. God is seen here asking man not to renounce the world, not to seek an easy escape from life and its hard realities, but to wage relentless war against unrighteousness, evil and injustice. Man's aim in life is not only to attain freedom and immortality for himself, but also to establish *dharma* or the social, moral and spiritual order in the world. This is said, as has been shown in the preceding chapter, to be the main purpose of the Avatāra, the descent of God into the world[1]. Man of the Gītā is asked to create a world which is free from tyranny, oppression, evil, untruth and unrighteousness. Whereas the man of the Upaniṣads seeks to liberate himself from the evil that is seated within him, the man of the Bhagavadgītā also tries to banish and liquidate evil from the world. The world-order has to be based on righteousness, *dharma* and not on unrighteousness, *adharma*. Thus in the Bhagavadgītā, we find Hinduism attaining a new dimension of moral and spiritual existence altogether. Though the Bhagavadgītā borrows in all essential respects the metaphysics of the Upaniṣads, yet the religious consciousness and religious life attain a new dimension. The religion of the Bhagavadgītā is not only meant to liberate the spirit of man from the sufferings of life but it is equally concerned with his secular well-being and the all-round enrichment of

1. Bhagavadgītā, IV, 7-8.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

his earthly existence which was desired and aspired for by the seers of the Vedas. It asks man not only to change himself inwardly to attain holy life, but also to change the world, to make the world also holy or an abode of *dharma*. Here we find Hinduism representing the highest point of prophetic religion. The religion of the Bhagavadgītā represents a remarkable blend of mysticism and prophetic religion.

When we turn to Vālmīki Rāmāyaṇa, we find Hinduism presenting another unique phase of religious life. Here God has not only made a descent into history, but he has assumed a more human form than the God of the Bhagavadgītā. He is occasionally seen to suffer from the weaknesses that characterise the existence of ordinary mortals. Though he is seen vanquishing even the mightiest demonic powers that ruled the earth, yet a considerable part of his life is shown to have been full of suffering. He accepted the life of suffering for himself so that he could redeem the world of the demonic forces of unrighteousness and evil. Another very important feature of the Rāmāyaṇa is that the *Dharma* which has been taught in the Vedic tradition finds its concrete application in it. It is seen to be operating in a very effective and moving way in the daily life of the heroes and the ordinary men and women of the Rāmāyaṇa. The spirit of love, self-sacrifice, renunciation, steadfastness, keen sense of duty etc. that is revealed in the Rāmāyaṇa is scarcely paralleled anywhere in the literature of the world. Ethical life finds its most sublime expression in this phase of Hinduism. The Religion of Rāmāyaṇa represents another peak of the prophetic tradition. If the Upaniṣads represent the cream of mysticism, the Mahābhārat including the Bhagavadgītā, and the Rāmāyana represent the cream and apex of the prophetic religion.

I do not propose here to show the later developments in Hinduism. But the above illustrations will be sufficient to

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

show some of the most remarkable phases of Hinduism. They bear clear witness to the fact that Hinduism has undergone decisive changes in the course of its history. Though it traces its beginnings to the *Vedas* and is ultimately based on them, yet it cannot be explained simply in terms of the *Vedas*. The Upaniṣads, the Bhagavadgītā, the Rāmāyaṇa, the Dharmashāstras, the Purāṇas and a host of other works comprise the scriptures of Hinduism, of the living Hindu religious tradition. Hinduism in the course of its long and colourful history has been changing itself to meet the demands of time and to satisfy the growing needs and aspirations of man in the different directions of life. Thus Hinduism has never been static. The process of changes has always been its constant feature. But a most significant thing that can be witnessed in this tremendous process of change is that the new phase of Hinduism does not claim any novelty or uniqueness for itself. On the other hand it claims to give true interpretation of the traditional religious thought. No break is witnessed between the old and the new. For example, we find no break between the Vedas and the Upaniṣads or between the Upaniṣads and the Bhagavadgītā. The Upaniṣads, the Bhagavadgītā and the Purāṇas represent the different dimensions of the traditional Vedic thought. It is this fact that has maintained a continuity in Hinduism in spite of the fundamental and sometimes radical changes that this great religious tradition has undergone in the course of history. The Vedic religious thought has been consistently and constantly reinterpreted. This reinterpretation and reorientation of the Vedic religious thought and tradition has continued even upto this day.

Universality of Hinduism

The above discussion makes it amply clear that Hinduism is not the religion based on a particular book or a particular

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

individual or a particular set of beliefs. It also does not specify a particular way of religious life. It has experienced the Holy in all its varied manifestations and it believes in its realisation in a variety of ways. From the dawn of history, Hinduism has firmly believed in the great Vedic statement that though the truth is ultimately One, yet it is spoken by the learned in varied ways. There are different ways of manifestation of the Truth and the different ways of its realisation. Hinduism does not raise the slogan of one Book, one Prophet, one particular concept of God and one Way of Life. It does represent a structural unity in respect of its fundamental beliefs. But it also gives ample scope to man to realise the Divine in any way that he chooses and to follow any way to realise Him that suits his temperament and his situation in life. It is a fundamental belief of Hindu religious tradition that the Divine can reveal himself in more than one way and that He can also be realised in many ways.[1] This in my opinion represents an essentially modern approach to religion. The trrnd of the modern religious thought all over the world which is free from theological and dogmatic approach is to appreciate and accept this fundamental truth of Hinduism that the Divine reveals himself in many ways and can be approached and realised in many ways. To proclaim that truth has been revealed in all its grandeur and glory only in one particular Revelation and that other so-called Revelations are either not true or represent only partial truths and that salvation is possible only in one way, is to betray, essentially speaking, a provincial attitude towards religion. Hinduism as a whole has generally not fallen victim to this provincialism that has enjoyed its undisputed reign in some of the great religious traditions of the world upto this day. A real dialogue between different religi-

1. Ye yathā mām prapadyante tāṁstathaiva bhajāmyaham B. G. IV, 11.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ons is not possible so long as the minds of their adherents are not freed from this kind of provincialism. It is true that Hinduism cannot regard all religions as equal in all respects and it cannot ignore the radical differences that exist between different religions in respect of faith, dogmas and the ways of life. But Hinduism does believe, as has been stated above, that there are *many Revelations* of Truth and *many ways* of approaching It and that salvation is possible in more than one way. In this respect, Hinduism can be said to be a truly universal religion.

The universality of Hinduism is revealed from the very definition of Dharma as given by the Hindu philosophers and theologians. According to them Dharma is that which leads to the attainment by man of *abhyudaya* and *niḥśreyasa*.[1] This understanding and interpretation of *dharma* gives ample freedom to man to choose his own object of worship and devotion, and his own way of religious life. This fact bears clear witness to its universality. Universality of a religion is to be essentially judged not by the number of its followers or its geographical expansion or by its capacity to convert a large number of 'non-believers' by force or persuasion, but by the freedom it grants to man to entertain his own faith and choose his own way of life. Judged from this criterion, Hinduism can certainly be said to be a most universal religion, in spite of its rigid social structure and its own set of dogmas, beliefs and the particular structures of religious life. This universality of Hinduism makes it essentially modern in outlook and approach, though it was realised and its truth was unambiguously proclaimed by the seers of the Vedas in the very dawn of History. The remarkable continuity of Hinduism and also its soul-shaking modernity in respect of outlook and approach to truth and the way of life can be

1. See the detailed discussion in the Chapter 'Meaning of Dharma'.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

viewed from the fact that the great statement of the Vedic seers that truth is one but is spoken of differently by the wise, is fully shared by Ramkrishna and Vivekananda, Tilak, Tagore, Bhagawandas, Anne Besent, Aurobindo, Mahatma Gandhi, Radhakrishnan and a large number of the recent and contemporary Hindu thinkers. This brings us to the modern phase of Hinduism.

Modern Phase of Hinduism

The important contribution of 19th century reform movements in Hinduism, namely, of Ārya Samāja, Brahma Samāja, Prarthanā Samāja and Ram-Krishna Vivekanand movement and of the above mentioned 20th century thinkers was that whereas on the one hand they generally laid emphasis on the universal truths and values of life as propounded by the Hindu sages and philosophers, on the other hand, they showed keen awareness of the many evils that had entered the social fabric of Hinduism in the course of centuries. And from the time of Raja Ram Mohan Rai, we find a bold and ceaseless attempt made by the Hindu reformers and thinkers to rid the Hindu society and Hinduism of many evil practices, customs etc. that caused impediment in its growth and progress. That process of the reformation of Hindu society continued in an unabated manner in the present century and found its culmination in the life, thought and the reformist activities of Mahatma Gandhi and of Indian National Congress. The period of the last fifty years has witnessed a tremendous change in the different spheres of Hindu society. The emancipation of women, the removal of untouchability, the upliftment of the poor and the downtrodden, the spread of mass education etc. are some of the notable achievements of this era. It is true that these things have not been fully realised as yet. But the very fact that partial success has already been attained in these fields and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

a large number of people have started realising their truth and justification can itself be regarded as a significant achievement. Thus we find that the Hindu thinkers and reformers have since the 19th century paid great attention to the enrichment and all-round development of man's secular existence. During this period, Hinduism has been freed of many of its shortcomings and evils and Hindu society has been made dynamic, mobile and to a considerable extent modern. It no more remains a closed society impervious to the ideological movements and the other changes happening in the present world. The criterion of a dynamic, living and mobile society is that it has the motivation to respond to the changes taking place in its environment and adjust itself accordingly. This criterion can be applied to a considerable extent in the case of Hindu society since the emergence of the reformist movements in the 19th century. The characteristic feature of this era is that the Hindu thinkers showed deep appreciation of the new forces that were operating in the world and felt the necessity of change in the different spheres of life. This process of change or what may be called modernisation of Hinduism and Hindu society was accelerated in the present century and assumed considerable momentum in the post-independence era. The economic, political, scientific, technological and cultural forces and other ideological movements that are operating all over the world to-day are having their full impact on Hinduism and Hindu society as well and the structure of Hinduism and its thought-patterns have undergone considerable changes under their mighty and irresistible pressure.

But a most striking thing that happened during the last few decades was that in spite of its modernisation in many respects, Hindu society has not been uprooted from its hoary tradition. Hinduism even to-day feels its deep unity with the

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

past. The Hindu thinkers and reformers of the 19th and 20th century have mainly performed a twofold task. On the one hand they brought about fundamental changes in Hindu-society and its traditional social structure and on the other hand they held fast to the universal ideals and the moral and spiritual values of life that have sustained, moved and inspired Hinduism and Hindu life for ages together. One cannot fail to be impressed by the great concern shown by the representative Hindu thinkers of the 19th and 20th century to bring about some sort of harmony and reconciliation between the ancient but universal Hindu ideals and values of life and modern science and technology. They have expressed deep faith in the ancient moral and spiritual values of Hinduism and have reinterpreted them to satisfy the aspirations of the modern man. And at the same time they have laid emphasis on the regeneration of Hindu society and the necessity of all round secular progress by utilizing all the resources provided by Science and Technology. Hinduism according to their view does not stand in opposition to secular progress and the advancement of science and technology.

But this position is being questioned in certain circles to-day. It is said that Hinduism by its emphasis on renunciation and liberation engenders an escapist and otherworldly attitude in man and makes him unfit to face the hard realities of life. The doctrine of *Karma* according to these critics tends to kill incentive in man and hinders the economic growth and development of the country. These and some other such criticisms are advanced by the critics to show that Hinduism is inherently incapable of providing sound foundation to all-round secular progress, development of science and technology and modernisation of life.

I propose to consider, in brief, the question if Hinduism is really proving an impediment to our secular well-being

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

and material progress or this view just happens to be one of the many illusions from which some sections of people suffer today.

Hinduism and Material Progress

It is true that Hiduism like all other great religions regards liberation or salvation as the ultimate goal of man's life. It believes in the inherent divinity of man and regards the realisation of that divinity or divine life as constituting the *summum bonum* of man's existence. Man, according to the Hindu view, is not just a natural being or an insignificant unit of society or a mere tool meant to be used by an all powerful political party or state. His existence cannot be ultimately interpreted in terms of nature or social, political economic and other institutions or organisations created by man in the course of history. But this does not mean that Hinduism is indifferent to man's earthly existence, his secular well-being or material progress. Even a cursory look at the *Dharmashāstras* and other ancient works of the Hindus dealing with social, political, economic and other problems of man's secular life will be sufficient to show their great concern and interest for the material happiness and progress of the individual and society. The criticism concerning the other worldliness of Hindu society rests chiefly on laying an undue emphasis on the Upaniṣads and the great religio-metaphysical works of the Advaita Vedānta. The immortal works like the *Bhagavadgītā*, the *Rāmāyaṇa* and the *Mahābhārata* which have moved the Hindu mind for the ages and the *Dharmashāstras* etc. which provided sound foundations for the all round development of the Hindu society do not simply seem to exist for these critics. If Hinduism conceived liberation or mokṣa as the highest value for man's individual life, it unmistakably conceived *dharma*, *artha* and *kāma* as the highest values for the family and society. In its great creative periods, Hinduism

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

has produced great works of art, music, literature, mathematics, medicine, polity etc. over and above its vast literature on philosophy and religion. The immortal works produced by the 'other-worldly' and 'life-negating' Hindu mind on the science of sex have earned appreciation and recognition from the most distinguished modern authorities on the subject. Hindu trade, commerce and industry were in a flourishing state even in the early centuries of the Christian Era. Hinduism in its great days produced one of the most sublime, colourful and lasting civilizations of the world. Hindu civilization and culture made a tremendous impact even on the countries of the Far East. These undeniable facts of history clearly show that the charge that Hinduism as such is otherwordly, unethical and life-negating and that it has proved and is proving an impediment to material progress is unwarranted and is more imaginary than real.

As regards the criticism that the doctrine of karma serves as an impediment to man's economic progress and deprives him to a considerable extent of his basic freedom, it has to be said that this view does not rightly interpret this doctrine which has been held not only by the Hindus but by the Buddhist and the Jaina philosophers as well. The doctrine of *karma* tries to provide an explanation for man's present existence and his situation in life. It shows his unity with his historical past. It also shows a keen appreciation of his conditioned existence. But it does not in any way deprive him of his freedom, of his basic freedom to *choose*. It does not stand in the way of man's creative activities. Man at any moment of his life can break through the chain of *karmas* and enjoy his inherent spiritual freedom. As Dr. Radhakrishnan observes, "Karma or connection with the past is not inconsistent with creative freedom. On the other hand it is implied by it. The law that links us with the past also asserts

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

that it can be subjugated by our free action. Though the past may present obstacles, they must all yield to the creative power in man in proportion to its sincerity and insistence. The law of Karma says that each individual will get the return according to the energy that he puts forth. The universe will respond to and implement the demands of the self. Nature will reply to the insistent call of spirit."[1] There may be many good reasons for the decline and fall of the Indian people in certain periods of History but that cannot be rightly attributed to their belief in the doctrine of *Karma*.

Thus this brief survey of the nature of Hinduism, and of the fundamental truths and values of life that have been entertained by the Hindu tradition for the ages, clearly shows that Hinduism has largely been dynamic in character and has not stood in the way of man's secular happiness, his creative activities and his all-round material progress. It has fundamental faith in man and in his capacity to create a world which is free from tyranny, injustice and unrighteousness and where man can enjoy freedom, peace and prosperity.

1. An Idealist View of Life, P. 276.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter VIII

SOME NOTABLE FEATURES OF JUDAISM

Judaism is unique in many respects. Its faith in revelation, its conceptions of God and man, its analysis of human situation, its emphasis on the high standards of ethical and social life and its interpretation of history are unique, deep and profound. It traces its beginning to a great historical event called Exodus, that happened around 1200 B. C., when the Jews were delivered from the captivity of Egypt by their great leader, prophet Moses in the name of a righteous God. The Jewish people understand their vocation and destiny even today in the light of that momentous event which made them a people and became their unfailing memory. According to the traditional Passover ritual, it is considered as the duty of a man to think that he has himself come out of Egypt, out of the house of bondage. The Jews have re-enacted this historic event down through the ages when God marvellously brought his chosen people out of the captivity of Egypt.[1]

The Exodus, in my opinion, carries a universal significance. It reveals a deep mystery of man's life. It bears evidence to the fact that there is a supreme power, a divine Being or Godhead who is working in human life and in history. Man's life is conditioned not only by the world, by human institutions and the powers that rule the world, but it is directly conditioned by the Divine. Man's nature, his existence in the world, his creativc activities, the rise and fall of nations, can be rightly understood and appreciated only in terms of his relationship with the Supreme Being or

---

1. Bernard W. Anderson, Understanding the Old Testament.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Godhead. The supreme God of the Jews is God of righteousness, of justice and of love. The message of prophet Amos is the inflexible righteousness of God, that of Hosea is his inextinguishable love. God is transcendent. He is, as Rudolf Otto[1] emphasises, the wholly other who transcends man, world and history. But at the same time, He is present everywhere.

No sin committed by man can escape his notice. The all embracing and immediate knowledge of God constitutes one of the pillars of the Jewish faith. This view brings home to man the truth that he is constantly in the presence of the Divine, that all his acts performed individually and collectively are seen by God and that he is to be ultimately judged by Him. He also appreciates the truth that he has to ordain his individual and collective life in accordance with the will of God. Jewish monotheism, according to George Foot Moore, was reached through the belief that the will of God for righteousness is supreme in the history of the world.[2]

Judaism has given to the world a unique conception of history. History, according to it, is the unfolding of the purpose of the Divine. Not only the ups and downs of the individual life, but the rise and fall of nations are attributed, by the Jewish prophets, to the omnipotent will of the Deity. Every historical event, according to the Jewish view, is possessed of a divine significance. The mechanical interpretation of history, the explanation of historical events in terms of natural and historical causes and conditions, does not satisfy the Jewish mind. He sees the invisible hand of God working in man's individual and collective life and in the

1. Idea of the Holy, p. 39 ff.
2. Judaism in the First Centuries of the Christian Era. Cambridge, Harvard University Press Vol. I, p. 361.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

historical process. The prophets are seen to give solemn warning to powerful nations against following the path of unrighteousness. Whenever a nation falls victim to pride and lust and refuses to submit to the divine will, it is shown as bound to suffer and to perish. Not only the individuals, but even the great and powerful nations cannot, according to Judaism, claim self-sufficiency for themselves.

Man cannot claim self-sufficiency either for himself or for any institutions created by him. The individuals or the great human institutions can refuse to see the will of God operating in them and in history only at their peril. This deep insight into the meaning of human life and the purpose of history has its own lessons for the modern world. Modern man started with claiming self-sufficiency for himself as a rational being and for his science and the scientific method. He has made bold attempts to explain human life and historical process in accordance with the natural Laws which take no cognizance of any meaning or purpose inherent in them. The consequences of this extremely narrow view of life and history have proved rather disastrous for him. He seems to suffer from an inward sense of bankruptcy of life and he is threatened with the posibility of annihilation. He seems to have a growing realisation of the fact that he needs all the moral and spiritual resources at his disposal to face the challenge of his present situation. The Judaic view of history can certainly provide him some guidance in having a correct understanding and appreciation of his historical situation and of the destiny of human race as a whole. It is sure to shatter man's attitude of self-complacency. Man is bound to realise today that, unless he gives due place to moral and spiritual values in the scheme of his life and appreciates the deeper meaning of his life and of human history, his present will remain insecure and his future somewhat uncertain.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Another notable feature of Judaism is its unique conception of man. Man is taken as creature who was created by God in his own image, in his own likeness. So man is said to be the image of God. As it is stated in the Genesis, "Then God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created man in his own image, in the image of God he created him; male and female he created them." It is difficult to say in what sense man is taken as the image of God in the Bible. This conception is not clear in the Bible itself. But different interpretations have been given to it by the Jewish theologians and philosophers. In this respect, the Jewish view was considerably influenced by the Greek Thought. Philo, the great Jewish theologian and Neo-Platonic philosopher, finds the image of God in the soul of man, more specifically in the itellectual soul. According to another view, man was called the image of God as he possessed the possibility of participating in immortality which was the essential nature of the Deity. Man is also said to have been created by God in his own image or in his own likeness as he was possessed of reason.

A characteristic feature of the Biblical view of man is that he is endowed with freedom of choice. Man is supposed to be free to choose between good and evil, right and wrong, life and death. He is held responsible for his deeds and for his situation in life. The responsibility for the misdeeds of mankind, for man's failures and sufferings cannot be put on God. It rests entirely upon the shoulders of man himself. Man is in possession of God's revealed will and he is commanded to follow it. Any transgression or violation of God's revealed will involves man in sin. The Old Testament

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

depicts the present state of man as the state of sin. Man has fallen into the sinful existence and has made himself subject to death and the evils of life on account of violating the revealed will of God. It has also resulted in his estrangement from God. Man separated from God, from the source of his Light and Life, finds himself powerless to fulfil his aims and aspirations and is deprived of peace and happiness in his individual and collective life. Though he is possessed of freedom of choice, yet he cannot fulfil his destiny if he cuts himself off from the source of life, from the divine Existence. The real bane of man's life is that he, in his pride, has put himself in the centre of existence and obstinately refuses to recognise his dependence on the depth of his existence, on the Godhead. It gives him a very perverted view of life and history and inevitably results in the downfall of men and nations.

This deep and penetrating analysis of the human situation reveals the mysterious character of human life and world-existence. The real nature of man's life and his existential situatiou cannot be rightly understood and appreciated without taking into account the invisible divine force that governs the life of man, his great creations and the destiny of the individuals and of nations. Any attempt to explain man's life in terms of human institutions, in terms of economic and other laws and in terms of a party or state is, according to Judaism, futile and ultimately bound to fail. It does violence to the very nature of man. The spirit of man is bound to resist all attempts at its mechanisation as man yearns eternally for his communion with the Divine and the fulfilment of his total existence.

One other very characteristic feature of Judaism is that it makes a direct appeal to the people and the nation and not only to the individual. The prophetic message is delive-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

red to the nation. The people in their solidarity are held as responsible for the evils, individual, social and political etc., which the prophets denounced. The judgement of God fell upon the guilty nation and caused its downfall and ruin. In its ruin, the whole people had to suffer the doom which collectively they had deserved. The only way to avert this catastrophe was to have recourse to repentance. The whole people had to undergo a moral and spiritual reformation by turning from their evil ways to God and obeying the divine will and commandments. Judaism lays far greater emphasis on the betterment of the individual, social and national life in accordance with the divine will rather than on the ultimate salvation of the individual. Religion is closely linked with man's life in the world and with historical process which are explained in terms of the divine plan and the divine will. This religion has its own well developed eschatology and it takes full account of the salvation of the individual. But it envisages the fulfilment of the destiny of the people and the nation and of the historical process itself and not only the salvation of the individual. The idea of the salvation of the individual was indissolubly linked with the salvation of the people as a whole. The prophets depicted a future golden age for their nation Israel, which was to mark a "final deliverance and an unending future of peace and prosperity, of universal righteousness and godliness. The nation clung to this faith even in its direct catastrophy, and, when the worst that could happen seemed to have befallen it, believed the great revolution to be the next act in the world drama". This idea has sustained the Jewish people down through the ages and has inspired them with confidence in their future destiny. The golden age to come was a stage of human history in this world. Salvation, according to this view, meant the salvation of Israel, its deliverance from the bondage of

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

heathen nations and the establishment of the new era of lasting peace and prosperity. The principal features of national expectation are according to George Foot Moore "the recovery of independence and power, an era of peace and prosperity, of fidelity to God and his law, of justice and fair-dealing and brotherly love among men, and of personal rectitude and piety. The external condition of all this is liberation from the rule of foreign oppressors; the internal condition is the religious and moral reformation or regeneration of the Jewish people itself."[1] This staunch faith in their bright future has enabled them to suffer the dire calamities which have befallen them in the course of centuries, with courage and confidence, and to strive for a better future for the people and the nation. The survival of the Jews in spite of the dire ordeals and the calamities that they have faced and suffered for the ages has been nothing short of a miracle. It can be explained, mainly, in terms of their staunch and unshakable faith in their religion and in the destiny of their nation.

Judaism has instilled in its people immeasurable love for their nation. The Jews in their wide despersion have always yearned for the day when they will be back again to their own land as the prophets had foretold. It explains the great interest and attraction of the Jews all over the world in their ancient homeland Israel even today. The groups of the Jews and the individuals from the different countries of the West have migrated to Israel during the last few years and have contributed immensely to its all round prosperity as a nation. They are building a new Israel altogether by turning it into an advanced and highly developed modern state.

These are some of the notable features of Judaism. One can make legitimate criticism of Judaism in respect of its

1. *Op. Cit.*, Vol. II, P. 324.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

dogmas and doctrines and can point out to its shortcomings in its assessment of man's nature, the fearful character of God and His chastisement of men and nations and so on. But here my main purpose is not to indulge in any such criticisms but simply to point out those features of Judaism which have a universal significance and have relevance for mankind even today. Judaism does provide its own answer to the problems that confront man today, by revealing to him the deeper side of his individual and historical existence, which gives meaning to his life and moulds his destiny. It presents a standing condemnation of the lust and pride and other evils that sap the vitality of men and nations and cause their downfall and ruin. The moral and spiritual principles and forces have to govern the lives and conduct of men and nations, if human society is to save itself from total annihilation and is to enjoy an era of peace, happiness and prosperity. This is essentially the message of Judaism to the modern world.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter IX

THE CONCEPT OF SUFFERING

Suffering is a fact and a mystery. As a fact, it is experienced or felt by each one of us. But each one of us does not experience the mystery or truth of suffering. Suffering as a mystery or truth of life can be realised only by those who have attained a high level of reflection and are free from delusion and ignorance. The Buddhists call such persons āryas and the truth of suffering has been characterised in Buddhism as *ārya satya*. Candrakīrti observes that āryas alone on account of their being free from delusion are able to realise the deeper truth of suffering; it cannot be realised by non-āryas who are conditioned by ignorance and debusion.[1] The enlightened men (āryas) conceive human existence itself as conditioned by suffering. Candrakīrti clearly states that the feeling of pain cannot itself be taken as the *truth* of suffering.[2] The truth of suffering consists in the realisation that the five *skandhas*, namely, rūpa, vedanā, sanjñā, saṁskāra and vijñāna, which constitute human organism are of the nature of suffering. This is something which is not realised by the common man. He is aware only of the feeling of pain that is experienced by him from time to time. He is not conscious of the fact that suffering (duḥkha) constitutes the very structure of his existence.

Thus the common man is aware of suffering only in its empirical aspect and not in its transcendental aspect. He experiences *duḥkha* from time to time and takes recourse to various empirical means for its removal. He also has

---

1. Etacca duḥkham āryāḥ eva viparyāsa prahāṇe sati duḥkham iti saṁjānate, na anāryāḥ viparyāsa anugatatvāt. M.K.V., XXIV, 1.
2. Na hi duḥkhaiva vedanā kevalam duḥkha satyam. *Ibid.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

awareness of many external and internal factors that cause suffering. But he is not aware of the fact that there is something inherent in his existence as such, in his very ontological structure, that constitutes the ultimate or the transcendental cause of suffering. This awareness is attained by man only at a higher reflective level. The different systems of Indian philosophy have tried to envisage the nature of suffering in its empirical as well as its transcendental aspects. By their analysis of suffering they reveal the ambiguous character of human existence and the true existential situation of man. The analysis of suffering also reveals the depth of man's life, his unconditioned existence and its real meaning or value. It is due to its revelation of the mystery of man's life and the supreme meaning of human existence that the concept of suffering has been given a place of fundamental importance in Indian philosophy. Here we proposc to illustrate this fact by making an analysis of suffering (*duḥkha*) in both the aspects, the empirical as well as the transcendental, in the light of the Upaniṣads and the Sāṁkhya philosophy.

The Upaniṣadic View of Suffering

The seers and philosophers of the Upaniṣads also conceive suffering as inherent in the very ontological structure of man and not merely as of the nature of feeling. Man, according to the Upaniṣads, is essentially the imperishable, unborn, eternal, self-luminous Self (Ātman), but due to beginningless ignorance (avidyā), he identifies himself with body-mind organism and conceives himself as a being subject to birth and death. It is this basic ignorance of his real nature or his real self that makes man subject to all the sufferings of life and also to time and death. The ignorant people run after the external objects and the fleeting pleasures of life and thus are caught in the wide spread net of death. But men of wisdom consider immortality alone as unconditionally true and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

so they do not desire the ephemeral objects of the world.[1] The attainment of immortality is possible only by the realisation of Ātman, the unconditioned self of man and also of the universe. By knowing the great and all pervading Ātman and attaining unity with it, the wise man does not grieve[2]. Ātman or Brahman according to the Upaniṣads is an all-pervading reality. It constitutes the reality of the individual existences and of the whole of universe. Thus it is free from all duality and multiplicity. One who sees multiplicity in Ātman or Brahman goes from death to death[3]. Such a man remains involved in the cycle of birth and death on account of being conditioned by *avidyā, karma* and desires. One who frees himself from avidyā, karma etc. and attains unity with the Ātman, he enjoys eternal happiness and none else.[4] The Upaniṣads lay great emphasis on the fact that man falls victim to suffering on account of his remaining ignorant of his Ātman. All the sufferings of life come to an end when Ātman is known and realised by man. This is clearly illustrated in the dialogue between Nārada and Sanatkumāra in the Chāndogya Upaniṣad. Nārada was well versed in all the sciences that were known to man in that remote period. But in spite of his vast learning, he was given to suffering. So he approaches sage Sanatkumāra and requests him to reveal to him the truth of Ātman and free him from suffering as he has heard that the knower of self goes beyond all suffering.[5] It clearly shows that absolute freedom from suffering is possible only by the realisation of the eternal, immutable self (Ātman) and not by the acquisition of vast learning or by the performance of religious duties like sacrifices etc. as are

1. Kaṭha. Up. II. 1.2.
2. *Ibid.*, II, 1.4.
3. *Ibid.*, II. 1.11.
4. *Ibid*, II, 2.12.
5. Chān. Up. VII, 1.3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

enjoined in the Vedas. The Upaniṣads make a clear cut distinction between Ātman which is eternal and immutable and the other parts of man's organism which are perishable. They make it clear that so long as man remains oblivious of this distinction and identifies his Ātman with his psycho-physical organism, he has to experience all the joys and sorrows of life. But if he realises his Ātman and his isolation from his physical and psychic existence, he rises above all the pleasures and sufferings of life and enjoys eternal bliss. This truth is brought out clearly in the dialogue between Indra and Prajāpati.[1] Brahman is of the nature of bliss. One who knows Brahman as Bliss is free from all fear.[2] Bliss constitutes the nature of the Infinite, and not of the finite[3]. Commenting upon this statement Śaṅkara says that bliss does not exist in the finite as the finite being is governed by desires which constitute the seeds of suffering. The Infinite is free from avidyā, karma, tṛṣṇā etc. and so it is of the nature of Bliss. The Upaniṣads conceive Brahman as Sat, Cit and Ānanda. Man in his essential nature is one with Brahman and enjoys infinite bliss, but due to ignorance, desires etc. he identifies himself with his perishable organism and thus falls victim to suffering and death. Ātman cannot *really* suffer and in its real nature it is absolutely free from birth and death. But the ignorant man conceives himself as subject to suffering and death. Man's finitude, suffering and death are the result of his ignorance of his eternal Self or Ātman.

Thus suffering conditions the very existence of man. It is not just a mere feeling of pain. Man's existence governed by avidyā, karma and tṛṣṇā is of the nature of suffering. Suffering, according to the Upaniṣads, symbolises man's

1. Chān. Up. VIII, 12.1.
2. Bṛh. Up. II, 9.1.
3. Chān. Up. VII, 23.1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ignorance of his Spirit (Ātman) and his identification with his body-mind organism. Thus the very ontological structure of man is conditioned by suffering so long as it is sustained by avidyā and karma and is governed by tṛṣṇā. Suffering does not exist in Ātman. It is a quality of mind and exists in the body-mind organism. Ātman considers itself as subject to birth and death and the sufferings of life on account of its conceiving itself as an empirical individual. Thus suffering does not constitute the essential nature of Ātman or Brahman. It is the result of the identification of self with not-self. Man can attain absolute freedom from suffering in this very life if his ignorance is cancelled and he knows himself as the eternal and all-pervading self and not as an empirical individual. The total elimination of suffering is possible only by the knowledge of Ātman. Thus suffering, according to the Upaniṣads, is both empirical as well as transcendental in nature. As an empirical fact it is experienced as the feeling of pain by man and other sentient beings. But in its transcendental aspect it is experienced only by the wise. Only the knower of self knows that suffering conditions the very existence of man so long as he remains subject to avidyā, karma and tṛṣṇā. This constitutes the essential or transcendental truth and mystery of suffering. This truth has also been clearly brought out by the Sāṁkhya philosophers in their analysis of the nature of suffering (duḥkha) both in its empirical as well as in its transcendental aspects.

Analysis of suffering in the Sāṁkhya Philosophy

The Sāṁkhya philosophy starts with the belief in the universality of suffering. Īśvarakṛṣṇa analyses suffering into three classes, – the ādhyātmika, the ādhibhautika and the ādhidaivika.[1] The ādhyātmika suffering pertains to body

1. S. K. 1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

and mind. Bodily suffering is caused by various diseases like fever, etc. and mental suffering is due to desire, anger, greed, delusion, envy etc. The ādhibhautika suffering, according to Vācaspati Miśra, is caused by other beings like men, beasts birds, reptiles and inanimate objects. The ādhidaivika suffering, according to him, is due to supernatural or superhuman factors like the evil influence of planets, yaksha etc.[1] Thus the Sāṁkhya philosophy propounds this triple classification of suffering by making a comprehensive analysis of all the factors that cause it.

Vijñānabhikshu raises an important point with regard to the above-mentioned three fold classification of suffering. He says that though all suffering is mental, yet it is characterised as mental and non-mental on account of its being produced by mental factors alone or as not produced by them.[2] It means that the triad of suffering refers to the different factors or causes that produce suffering and not to any internal distinction in suffering itself. Thus suffering itself, strictly speaking, is not of three kinds, namely, the *ādhyātmika*, the *ādhibhautika* and the *ādhidaivika*. These three constitute the different factors, natural and supernatural, that cause suffering. They are thus the three different *causes* of suffering and not three kinds of suffering as it is ordinarily understood and believed.

The absolute removal of the threefold suffering according to Sāṁkhya is the supreme goal of man's life.[3] But this end cannot be achieved by empirical means like the science of medicine etc.[4] The common man is satisfied with the

1. S. T. K. 1.
2. yadyapi sarvameva duḥkham mānasam tathāpi manomātra janyatvājanyatvābhyām mānasatvāmānasatva viśeṣaḥ S. P. B. I. 1.
3. Atha trividha duḥkhātyantanivṛttiḥ atyantapuruṣārthaḥ. S. S. I. 1.
4. S. K. 1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

temporary removal of suffering but the philosopher is not. The philosopher finds that there is something wrong with the very structure of man and with his existential situation. Man gets rid of one suffering and falls victim to another and in this way the chain of suffering continues. There is always recurrence of suffering in man's life. So the philosopher is in search of a means which may bring about the absolute and final removal of suffering, which may eliminate all possibility of its recurrence. The religious means like the performance of sacrifices etc. which are laid down in the scriptures for the removal of suffering also do not satisfy the Sāṁkhya philosophers as they are according to them vitiated by impurity, decay and inequality. The impurity is due to the fact that some sacrifices involve the killing of animals, which produces sin. The decay is due to the fact that the fruits enjoyed by the sacrificer like the abode of heaven etc. are not everlasting. The sacrificer has to come back to the world of mortals after his merits are exhausted. In the same way there are gradations in heaven also. The greatness of one heavenly being is a source of suffering to another of lesser status. Thus the performance of Vedic rites etc. does not succeed in eliminating suffering in an absolute and final way. In this respect, it cannot be said to be ultimately superior to the empirical means like medicines etc. for the absolute and final removal of suffering.[1] It has to be mentioned here that the Sāṁkhya philosophers do not deny the possibility of attaining pleasures of life through empirical means and the long enduring joys of heaven and the higher world of gods by the performance of the Vedic rites. What they say is that in spite of enjoying the maximum pleasures, man remains chained to the sufferings of life and to death. This view is accepted by all the philosophical systems of India excepting

1. S. K. 2.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

those of the materialists. Man finds himself unable to free himself in an absolute and final way from the sufferings of life, from subjection to time and death, by taking recourse to empirical means and the *karma mārga* of *Vedas*. There come moments in his life when he becomes deeply conscious of his conditioned state, his state of subjection to time and death and to the sufferings of life and he wants to free himself from this situation. He aspires for absolute freedom, freedom from the sufferings of life and from subjection to time and from his involvement in the cycle of birth and death.

It is this deep awareness of his existential situation and his unquenchable thirst and constant aspiration for the attainment of absolute freedom form suffering or for the attainment of unconditioned existence that leads the philosopher to reflect seriously on the nature of his existence and the nature of reality as a whole. He finds that suffering at its deeper level is not a phenomenon that just *affects* man's life from time to time. It is not something accidental to him. It constitutes, essentially speaking, the very condition of his existence. It characterises his very being in time. Thus the real cause of suffering and its real nature can be known only when one knows the real nature of man and of the world and the ultimate reality. It means that the problem of suffering can be seriously considered and solved only at the ontological level and not at the empirical level. Suffering is an empirical phenomenon but it has a transcendeutal reference. It is rooted in the ontological structurc of man and of reality. Thus the problem of suffering has to be considered at both the levels, the empirical as well as the transcendental.

The philosophers of the Sāṁkhya school have considered the problem of suffering from the empirical as well as the transcendental points of view. The classification of suffering

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

into *ādhyātmika, ādhibhautika* and *ādhidaivika* is made from the empirical point of view. But the Sāṁkhya philosophers are keenly conscious of the fact, as we have stated above, that the absolute and final removal of suffering is not possible by taking recourse to empirical means, as has been stated above, like the science of medicine or the religious means like the performance of Vedic rites. According to them it is possible only by the attainment of knowledge of reality, of *vyakta* (manifested), *avyakta* (unmanifested) and *jña* (cogniser). The *avyakta* is *Prakriti*, Jña is Puruṣa and *vyakta* includes all the evolutes of *Prakriti* which constitute the cosmos. *Prakriti* and its effects are of the nature of three gunas, are non-discriminative, *(aviveki)*, objective *(viṣayaḥ)*, common *(sāmānyaṃ)*, non-intelligent *(acetanam)*, and productive *(prasavadharmi)*; the *Purusha* is different from *Prakriti* and its effects.[1] The twenty three categories derived from *Prakriti* are its effects; they are different from *Prakriti* and Puruṣa. They are with cause, non-eternal, non-pervasive, active, multiform, component, soluble, with parts and dependent; the unmanifest *(Prakriti)* is the reverse of these[2]. It means that the unmanifest is without cause, eternal, pervasive, inactive (in its original state of equilibrium of the three guṇas), one, non-component, not-soluble, partless and independent. *Prakriti* is the cause of the whole world but is in itself without cause; and among the twenty three evolutes of Prakriti, the group of seven consisting of *mahat, ahaṁkāra* and the five *tanmātras* are both products and productive; the sixteen categories, namely, the five sense organs, the five motor organs, mind and the five gross elements (earth, water, fire, air and ether) are only products or effects; *Puruṣa* is neither a product nor productive. A right knowledge of the twenty five categories

1. S. K. 11.
2. *Ibid.* 10.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

consisting of Puruṣa, *Prakriti* and the twenty three evolutes of Prakriti can alone enable one to attain absolute freedom from suffering. The Sāṁkhya holds that man suffers from a beginningless ignorance. *(aviveka)* He has no discriminative knowledge (*viveka*) of Reality, of its ontological structure. He does not know the real nature of man and of the world. He cannot discriminate between *Puruṣa* who is pure consciousness and *Prakṛti* and its evolutes which are unconscious and are constituted of three *guṇas*, namely, the *sattva*, the *rajas* and the *tamas*. The *sattva guṇa* is characterised by pleasure, the *rajas* by pain and the *tamas* by delusion. Pleasure, pain and delusion are the the qualities of *citta* (mind) but they are appropriated by Puruṣa. It happens due to *aviveka* (non-discrimination).[1] Man is essentially Puruṣa, the eternal, immutable self which is pure consciousness. As Puruṣa, he is completely free from the three guṇas, from pleasure, pain and delusion. But due to non-discrimination *(aviveka)*, he identifies himself with *citta* (mind), with his body-mind organism and experiences all the pleasures and pains of life. Pleasures and pains belong to the modes of Prakriti but Puruṣa experiences them due to ignorance *(aviveka)*. Puruṣa is altogether free from cause-effect relationship and from the three *guṇas;* but due to ignorance he identifies himself with Prakriti and its evolutes, with a particular form of finite existence and experiences all the sufferings of life and considers himself subject to time, birth and death. This is the tragedy of man's life. He is essentially an eternal, immortal spirit, pure consciousness, free from the limitations of time and death and beyond cause-effect relationship, but due to beginningless ignorance *(aviveka)*, he takes himself as a finite being conditioned by time and death and the causal law and subject to all the accidents and the sufferings of life. Puruṣa is com-

1. S. S. VI. 11.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

pletely unrelated to Prakriti and its evolutes, but due to *aviveka*, he does not realise his real nature and deprives himself of his inherent freedom. This makes Puruṣa subject to bondage and the sufferings of life.

Aviveka according to the Sāṁkhya is beginningless.[1] The contact of Puruṣha and Prakriti has not taken place in time. It is something beginningless. *Aviveka* according to Vijñānabhikshu is of the nature of a beginningless process. It is a quality of mind. In the state of dissolution *(pralaya)*, it resides in the form of desire. If *aviveka* is admitted as having a beginning, then it will arise by itself and in that case there will be the possibility of even liberated spirits falling victim to bondage. And if *aviveka* is taken as a product of *karma* etc., then being also the cause of *karma* etc. we will have to admit another *aviveka* and it will lead to infinite regress.[2] Thus *aviveka* or *avidyā* has to be taken as beginningless.

But though *aviveka* is beginningless, yet it is not eternal like Ātman. If it were eternal, it would not be cancelled.[3] It is like a beginningless stream. It is a quality of mind, as has been stated above, which is subject to modifications. It is cancelled by proper means which is right knowledge or discriminative wisdom *(Viveka)*. Vijñānabhikshu contends that *aviveka* which is the cause of bodage is cancelled by *viveka* as darkness is eliminated by the light.[4] According to him, *aviveka* is cancelled by *viveka* alone and not by any *karmas*.[5] It is right knowledge or discriminative wisdom alone that is possessed of the capacity to cancel beginningless ignorance or *aviveka*.

---

1. S. S. VI, 12.
2. S. P. B. VI, 12.
3. *Ibid*, VI, 13.
4. *Ibid*, VI, 14.
5. *Ibid*, VI, 15.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Aviveka alone, according to the Sāṁkhya, is the cause of bondage *(bandha)*. There cannot be any other cause of bondage.[1] Bondage is not something natural to Self (Puruṣa). It does not constitute the essential nature of self. It is something accidental to *Puruṣa*. If bondage were something natural, if it were the essential nature of Purusa, then it could not be eliminated and the scriptural teachings concerning liberation from suffering and the means of attaining liberation will become redundant.[2] That which constitutes the essential nature of a thing cannot be destroyed. So if the Self or Puruṣa were bound by his very nature, then he would never be liberated.[3] *Puruṣa* or *Ātman* in his essential nature is free from all bondage and suffering. Pleasures and pains are, as has been stated above, the qualities of mind *(citta)*. But Puruṣa appropriates them to himself and considers himself happy or miserable on account of *aviveka*. Thus *aviveka* is the root cause of suffering or bondage to Puruṣa. It is the transcendental cause of suffering. The triad of *duḥkha*, as mentioned above, namely, the *ādhyātmika*, the *ādhibhautika* and the *ādhidaivika* constitutes the empirical cause of suffering and *aviveka* constitutes its transcendental cause. The above-mentioned threefold suffering is ultimately due to *aviveka*. It conditions man's phenomenal existence, his existence in time. It also sustains the ontological structure of man which represents the conjunction of Puruṣa and Prakriti, the supreme Subject and the supreme Object. *Aviveka* is *apriori* in nature. *Apriori* does not mean that it is known prior to experience but that it conditions all experience. All the operations of mind *(citta)* are conditioned by the beginningless *aviveka*.

---

1. S. S. VI, 16.
2. S. P. B. 1.7.
3. S. S. 1.8.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Thus the Sāṁkhya conceives suffering at two levels, the empirical and the transcendental. As an empirical phenomenon, suffering is experienced by all sentient beings. But as a transcendental truth or mystery of life, it is known only at a reflective level. It is found to be rooted in *aviveka*. Suffering at the empirical level is conceived as something which is opposed to pleasure. But at the transcendental level, suffering conditions both the joys as well as the sorrows of life as it is rooted in *aviveka*. From the transcendental point of view, suffering is not opposed to joy. It on the other hand conditions it. From the empirical point of view, suffering is an object of experience; but from the transcendental point of view, it conditions all experience. It is rooted in the ontological structure of man, in *aviveka* and as such it makes experience possible. The conjuction of Puruṣa with Prakṛti as a result of *aviveka* is itself of the nature of suffering as the Puruṣa appropriates all the qualities of Prakṛti to himself and becomes subject to bondage. Thus *duḥkha* is inherent in the very ontological structure of man, in the conjunction or union of Puruṣa and Prakṛti. *Duḥkha* conditions man's existence, his existence in the cosmos and also in the state of dissolution *(pralaya)*. In this respect, *duḥkha* is not something that is accidental to man's life like pleasure. It is, on the other hand, something that is inherent in the very ontological structure of man, the subject-object structure, as has been stated above, and conditions his temporal existence. *Duḥkha* is not inherent in Puruṣa or the eternal Self. It is inherent in the conjunction of Puruṣa and Prakriti. It forms an essential constituent of Prakriti on account of its quality of *rajas*, and it becomes operative in *Puruṣa* or *Ātman* when he is conjoined with Prakṛti due to beginningless *aviveka*. Thus freedom form *duḥkha* is not possible so long as *aviveka* operates in man's life and keeps the *Puruṣa* conjoined with

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Prakriti. The absolute and final elimination of suffering is, according to the Sāṁkhya, the supreme goal of man's life[1]. It is liberation (mokṣa). *Moksha* is the ultimate concern of man. It is the highest or the supreme value.

Suffering and Liberation (Moksha)

A doubt may be expressed with regard to *moksha* being the supreme value of man's life. It may be said that mokṣa cannot be admitted as the supreme value as it means not only the elimination of suffering but also the elimination of happiness. The gain that comes to man by the elimination of suffering is counterbalanced by the loss that is sustained due to the elimination of joy. The author of the *Sāṁkhya-sūtra* tries to answer this objection. According to him, the above mentioned objection cannot be admitted because man does not have as intense desire for pleasure as he entertains an intense hatred for pain *(duḥkha)*[2]. In any case the desire for the elimination of suffering, according to Vijñānabhikshu, is stronger than the desire for the attainment of pleasure.[3] According to Sāṁkhya-Sūtra, scarcely any body is happy anywhere.[4] Whatever pleasure is given to man from his association with objects is also mixed with pain. So the thinkers or men possessed of discriminative knowledge treat that happiness also as ultimately of the nature of pain.[5] According to Patañjali, a man possessed of discriminative knowledge takes every thing as full of suffering.[6] The author of the *Yoga-bhāṣya* observes that the *yogi* becomes so sensitive on account of having an acute experience of the beginningless stream of suffering, that he cannot endure even

1. S. S. VI, 5.
2. *Ibid.*, VI, 6.
3. S. P. B. VI, 6.
4. Kutrāpi kopi sukhī. S. S. VI, 7.
5. S. S. VI, 8; Vishṇu Purāṇa, 6. 5. 55.
6. Duḥkhameva sarvaṃ vivekinaḥ, Y. S. II, 15.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

a fraction of it. He is like an eyeball.[1] Just as the eyeball cannot bear the touch of even a fine thread of wool and feels pain and not the other parts of the body, in the same way the beginningless stream of suffering appears intensely acute to a *yogin* and not to the common people.[2] Thus the absolute removal of suffering has to be treated as the supreme value of man's life. The fact that the state of *mokṣa* is marked by the absence of happiness does not mean that it is not to be treated as the supreme value. Man wants happiness as well as the removal of pain. So both have to be treated as values. But as unconditional happiness is not possible, so *mokṣa* which is absolutely free from suffering is to be admitted as the supreme value.

In the state of *moksha*, Puruṣa realises his absolute freedom from Prakriti and its evolutes. In his essential nature, Puruṣa is free from the three guṇas, is witness, free from the triad of suffering, indifferent or neutral, is seer and inactive.[3] But due to *aviveka*, he does not remain conscious of his real nature and considers himself as a being of the world, a *jiva*, subject to all the accidents of life. He is essentially free and yet he experiences the sufferings of life and bondage. According to Īśvarakrishṇa, Purusha or Spirit is neither bound nor is he emancipated nor does he migrate; it is nature alone that having many bodies is bound, is released and migrates.[4] Bondage, migration and release are ascribed to Puruṣa though they really belong to Prakriti. It happens due to non-discrimination of Puruṣa from Prakriti and consequently the wrong appropriation of the qualities of Prakriti by the Puruṣa. Conjunction of Purusa with Prakriti due to *aviveka* is bondage and his isolation from Prakriti is *moksha*. Libera-

1. Akshi pātra kalpo hi vidvān, Y. B. 2.15.
2. *Ibid.*, 2.15.
3. S. K., 19.
4. *Ibid.*, 62.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

tion is not the attainment of something new. It is the cancellation of *aviveka* which wrongly brings Puruṣa in conjunction with Prakriti. Thus Ātman is eternally free. It is above the joys and sufferings of life, of *dharma* and *adharma* and above the cycle of birth and death. It is pure consciousness. The realisation of the eternal Spirit, Ātman or Puruṣa in the mortal body is the supreme goal of man's life. It constitutes its supreme value. Death is the undeniable *fact* of life, but immortality constitutes its *supreme value*. According to the Sāṁkhya, the absolute elimination of suffering and the experience of immortality is possible in the mortal coil, in the embodied existence itself. It is called the state of *jīvanmukti*, the attainment of liberation in this life or in the embodied state.

It means that the attainment of *mokṣa* in this life brings about a radical change in the ontological structure or the subject-object structure which conditions and sustains man's existence. It also effects a decisive change in man's phenomenal existence. All the emotions and passions of his life are silenced, the ceaseless activity of mind *(citta* or *buddhi)* is brought to rest, the conjunction of *Puruṣa* with *Prakriti* comes to an absolute end and the beginningless *aviveka* is cancelled absolutely and for ever. The immortal Spirit now lives in the mortal body without the slightest taint of mortality in itself. It lives in time without being conditioned by it and without any further involvement in the cycle of birth and death. Thus the ontological structure or subject-object structure in the case of a jīvanmukta undergoes a radical change. The Subject (Puruṣa) inhabits body without being related to it and to the objective existence or the world. Body of a jīvanmukta is conditioned by time and death but the spirit enjoys an absolutely unconditioned existence. The Puruṣa or Ātman attains his real nature.[1] This is the real and the

1. Tadā draṣṭuḥ svarūpe' vasthānam, Y. S. 1.3,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

supreme state of man's existence, the state of absolute freedom or moksha.

Suffering and freedom from suffering represent, according to the Sāṁkhya and the Vedānta, the two states of man's existence. The state of suffering represents man's unawareness of the depth of his own existence, the unconditioned spirit. Man in this state does not realise his imperishable and immutable divine existence (Ātman, Puruṣa). He is subjected to all the sufferings of life and is deprived of his real freedom.[1] It happens due to his *aviveka* or ignorance of his real nature, his divinity. In this situation, he considers himself a being who is destined to die. To such a man death appears to be his ultimate possibility. The state of freedom from suffering, on the other hand, represents man's realisation of his unconditioned and self-luminous existence. It symbolises his complete victory over time and death. He goes beyond all suffering.[2] Thus the concept of suffering enables one to have a correct understanding and appreciation of man's existence both in the state of bondage *(bandh)* and the state of freedom *(moksha)*.

Suffering in Liberation

There are also occasions when even enlightened men who are not bound by *avidyā* and *karma* have to undergo suffering for the sake of others. They accept suffering for themselves so that their fellow beings may be freed of it. The most notable example in this respect is that of Christ. He is said to have sacrificed himself at the cross in order to redeem mankind of sin. Though he was himself sinless, yet he voluntarily

---

1. "The spirit is doomed to pain till man is free."
   Sri Aurobindo, *Savitri*, Publishers : Sri Aurobindo Ashrama, Pondicherry, First Complete Edition, Book VI, Canto. II, p. 89.
2. Tarati śokamātmavita, Chān. Up. 7.1.3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

accepted suffering and death so that the race of Adam may be freed of sin. The Buddhas and the Bodhisattvas who have themselves attained absolute freedom from suffering make a resolve to liberate the whole world from universal suffering. A *bodhisattva* aspires to take the sufferings of mankind on himself. Thus moved by infinite compassion and love, even divine men who are above all ignorance, karma, sin etc. are seen to undergo the ordeal of suffering so that the world may be absolutely free from it. This truth is expressed in a most significant and illuminating way by Sri Aurobindo in his immortal epic Savitri :

"He who would save himself lives bare and calm;
He who would save the race must share its pain;
This he shall know who obeys that grandiose urge.
The great who came to save this suffering world
And rescue out of Time's shadow and the Law,
Must pass beneath the yoke of grief and pain :
They are caught by the Wheel that they had hoped to break,
On their shoulders they must bear man's load of fate.[1]

Indian philosophers and seers have revealed the deepest truth and mystery of human existence by conceiving it, as has been explained above, in terms of suffering and liberation.

1. Book VI, Canto II, p. 90.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter X

THE MĀDHYAMIKA VIEW OF NIRVĀṆA

Every great philosophy is born out of some deep experience or realisation of man or out of some potent and powerful idea that grips his mind and enters deep into his being. Buddhism also has its origin in man's realisation of a deeper truth of life which commands universality and conditions his whole existence. This great truth of life is called suffering *(duhkha)*. The phenomenon of suffering has made a tremendous impact on the minds of Indian philosophers and it occupies an extremely important place, as we have shown in the preceding chapter, in their philosophical systems. But it constitutes the supreme truth (āryasatya) of Buddhism. The extent and depth of suffering which was realised by Buddha and which finds its most powerful revelation and expression in Buddhism is something unique and unparalled.

Suffering according to Buddhism is a universal phenomenon. It is not something accidental to man. It is not merely something which is opposed to pleasure. The entire existence of man is conditioned, pervaded and constituted by suffering. This is the existential situation of man. The realisation of this situation creates in man a desire, a thirst for the elimination of suffering. The elimination of suffering is called *nirvāṇa*. *Nirvāṇa* is the supreme goal of man's life. It is the highest value. Buddhism gives a most graphic and moving description of man's existence, both in the state of suffering as well as in the state of *nirvāṇa*. Suffering symbolises man's conditioned existence, his state of bondage and nirvāṇa reveals his unconditioned existence, his state of absolute freedom.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The realisation of suffering and the realisation of nirvāṇa are not two separate realisations or experiences. They are, strictly speaking, the two sides of the same realisation, the deepest realisation of the truth or mystery of life. The universality and the depth of suffering are revealed only to a man who has attained *nirvāṇa*. The depth of suffering and its all-pervading nature cannot be comprehended by a natural being. Common people are moved by their own sufferings and by the sufferings and calamities of their near and dear ones. They do not appear to be much concerned with the sufferings of others or of the world. They have no capacity to comprehend the true nature of suffering, its universality and its depth. They seem to be completely unaware of the fact that suffering is not only something that is accidental to man's life or that visits him from time to time, but it constitutes, as has been stated earlier, the very structure of his existence. This truth of life is comprehended by man only at a reflective level and it is revealed to him in the fullest measure and completely only when he has attained absolute freedom or nirvāṇa. It is not realised by men who are conditioned by *avidyā* and tṛṣṇā and run after the fleeting pleasures of life and the perishable objects of the world.

The nature of Nirvāṇā has been conceived and propounded differently in the different systems of Buddhism. Here we shall confine ourselves to the Mādhyamika view of nirvāṇa. We shall try to point out certain misconceptions that have centred round the Mādhyamika view of nirvāṇā and also ascertain the real meaning of nirvāṇa as it has been conceived and propounded by Nāgārajuna and some other great Mādhyamika philosophers.

In order to ascertain the meaning of *nirvāṇa* as it has been revealed by the Mādhyamikas, it is necessary first of all to know the Mādhyamika conception of truth. A clear

Ganesh Varni Digambar Jain Institute, Narla, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

understanding of the nature of truth helps one to comprehend the meaning of nirvāṇa as well, as it has been conceived and propounded by the Mādhyamikas.

Two Kinds of Truth

Truth according to the Mādhyamika, is of two kinds, namely, *saṁvriti satya* and *parmārtha satya*. According to Nāgārjuna, Buddhas have taught *dharma* by taking recourse to these two kinds of truth.[1] Candrakīrti has given three definitions of *saṁvriti*. *Saṁvriti* is that which covers up completely the real nature of objects. In this respect *saṁvriti* is ignorance (*ajñāna*) which covers up in entirety the real nature of things.[2] Śāntideva characterises *buddhi* or reason as *saṁvriti*.[3] Rational knowledge is called ignorance (*avidyā*). Reason *(buddhi)* does not possess the capacity to know the absolute truth. For this very reason it is called *avidyā, ajñāna* or *samvriti*. According to Prajñākaramati, saṁvriti is that which covers up the real nature of things and makes them appear otherwise. It is synonymous with *avidyā, moha, viparyāsa*.[4] *Avidyā* is called *saṁvriti* because it covers the real nature of a thing and makes it appear as different from what it essentially is. The second definition of *saṁvriti* according to Candrakīrti is the mutual dependence or relativity of things.[5] According to it, things have no existence of their own. Their existence depends on other objects. They are conditioned by *hetus* and *pratyayas*. In this respect, everything is conditioned. According to Prajñākaramati, the determination of things by the causal law *(Pratītyasamutpāda)* is called *samvriti*. According to this definition the world that we experience is of the

1. Dve satye samupāśritya Buddhānāṁ dharmadeśanā,
   Loka saṁvriti satyaṁ ca satyaṁ ca paramārtha taḥ. M. Ś. 24.8.
2. M. K. V. 24.8.
3. Bodhicaryāvatāra, 9.2.
4. *Ibid.*, Commentary, 9.2.
5. M. K. V.,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

nature of *samvriti satya*. According to the third definition of Candrakirti, saṁvriti is that which is known as true by the common people and on which all human relationships are based. It is expressed through language or speech[1]. According to this view, the origin, growth and the decay of things and other empirical experiences are taken as true. This is called *lokasamvriti*. All the illusions and delusions that are experienced by man due to illness or defects of sense organs are characterised as *aloka samvriti*. Śāntideva calls the two kinds of saṁvriti, *tathya samvriti* and *mithyā samvriti*.[2] *Tathya samvriti* corresponds to *loka samvriti* and *mithyā samvriti* to *aloka samvriti* as mentioned above.

According to the Mādhyamikas, *samvriti satya* is not ultimately true. According to Prajñākaramati, *samvriti satya* is false from the transcendental or absolute point of view.[3] Knowledge that is attained through sense-experience and reason is false from the absolute point of view, that is, from the point of view of *paramārtha satya*. Paramārtha is the absolute or the supreme truth. It is the undistorted form of a thing. By attaining the absolute truth, one gets rid of all intellectual distortions or false views, desires sufferings etc. The essencelessness of things, śūnyatā, tathatā, bhūtakoṭi, dharmadhātu etc. are the synonyms of paramārtha *satya*.[4] All things are essenceless. It is their absolute truth. According to Nāgārjuna, *tattva* is that which cannot be taught by others, that is, which can be realised by oneself alone, which is still or free from distortions, which cannot be described by speech, which cannot be comprehended by the categories of

1. M. K. V., 24.8.
2. *Op. Cit.*, 9.2.
3. Paramārtha daśāyaṁ saṁvritisatyālīkatvāt. *Op. Cit.*, 9.2.
4. *Ibid.*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

thought and which is non-dual.[1] This is called śūnyatā. This is *parmārtha tattva* or absolute truth. Things of the world have no existence of their own, they are not possessed of any essential nature. They are relative and not absolute. The mutual dependence of things or their relativity is indicative of their unreality or falsity. It is due to this reason that the Mādhyamika philosophers equate pratītyasamutpāda with śūnyatā. Śūnyatā is free from all determinations. It constitutes the negation of all views. The Mādhyamika shows in a thoroughgoing way the inadequacy of human mind to know the real or the absolute truth. Different philosophical systems try to conceive reality in particular ways. They propound different and also divergent views about reality. All these views are shown to be fraught with self-contradiction. These views fail to comprehend the nature of reality as it is; on the other hand they distort it. Thus all the views of reality or truth *(parmārtha tattva)* are false.[3] It is necessary to reject all the views in order to know the ultimate truth. It is not possible so long as one remains at the intellectual or reflective level. One has to transcend the reflective level and attain prajñā. It is only in the state of prajñā that the absolute truth (paramārtha tattva) is realised,

Nature of Prajñā

Prajñā is non-dual knowledge or intuition. It is absolutely free from all views and transcends sense-experience, speech, mind and reason. Intellectually speaking, prajñā symbolises freedom from all the constructions of mind and from all

1. apara-pratyayam śāntaṁ prapañcairaprapañcitam, nirvikalpam anānārtham etat tattvasya lakṣaṇam M. S. XVIII, 9.
2. yaḥ pratītyasamutpādaḥ śūnyatāṁ tāṁ pracaṣmhe. *Ibid.*, XXIV, 10.
3. See the Mādhyamika criticism of Causality in chapter IV of the present work.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

views of reality. From the moral and spiritual points of view, prajñā represents freedom from all defilements and sufferings. Prajñā cannot be attained simply by intellectual contemplation. It necessitates the fullest development of man's moral and spiritual life. The Mādhyamikas speak of six pāramitas or perfections. The first five pāramitas, namely, dāna, śīla, kṣānti, vīrya and dhyāna are preparatory to Prajñā Pāramitā Prajñā is the chief of all pāramitas. It constitutes the end whereas the first five pāramitas are the means to attain prajñā. Without prajñā, the other five pāramitas cannot enable one to attain buddhahood. Prajñā is attained by man after long and sustained practice of pāramitas and serious contemplation on *tattva.* It is possible only when mind is completely purified and is free from all distractions and distortions. It must become still. So long as one is swayed by the passions like anger, greed, lust, envy etc , he cannot attain prajñā. Philosophical contemplation and practice of yoga, both are necessary for the attainment of prajñā. Only the intellectual apprehension of the essencelessness of things does not enable one to attain prajñā. It is attained through yoga or samādhi. Prajñā cancels all sufferings. It frees man from all ignorance, delusion, defilements and sufferings. It represents the state of absolute freedom or nirvāṇa.

According to the Mādhyamikas, the knowledge of *tattva* or the attainment of prajñā is not possible without knowing the distinction between saṁvriti and paramārtha.[1] The four *ārya satyas* taught by Lord Buddha are included under two *satyas*, namely, saṁvriti and paramārtha. The three *ārya satyas*, namely, *duhkha*, *duhkha-samudaya*, *dukhanirodha mārga* are included under saṁvriti *satya* and dukha-nirodha under

1. Ye'nayorna vijānanti vibhāgaṁ satyayordvayoḥ, to tattvaṁ na vijānanti gambhīraṁ buddha-śāśane. M. S. XXIV, 9.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

paramārtha *satya*.[1] Strictly speaking, paramārtha *satya* alone is truth; saṁvriti satya is truth only in a conventional sense. It is not taken as truth from the absolute point of view as we have shown above. But the understanding of saṁvriti satya is necessary because without it the knowledge of paramārtha is not possible. The way to paramārtha lies through saṁvriti or vyavahāra. Nāgārjuna observes that the teaching of paramārtha is not possible without taking recourse to vyavahāra and without attaining paramārtha, nirvāṇa is not realised.[2] Reason *(buddhi)* paves the way for paramārtha by rejecting all the views about reality. It is reason itself which propounds different views of reality. But a stage comes when reason becomes conscious of the contradictions inherent in all the views and consequently rejects them. Thus affirmation of views and their rejection take place within reason. Reason points out to the paramārtha or *tattva* by freeing itself form all the views (dṛṣṭis). The intellectual realisation of śūnyatā or the essencelessness of things paves the way for the attainment of prajña or knowledge of *tattva*. The intellectual realisation of śūnyatā or the intellectual rejection of all views cannot itself be called prajñā. Prajñā transcends reason, both dogmatic as well as critical reason. Prajña is the depth of reason. The depth of reason is not itself reason but the supreme *tattva*. The realisation of the *tattva* frees man from all the sufferings of life. It is called nirvāṇa.

Nirvāṇa : Its freedom from all categories

Nāgārjuna describes nirvāṇa in a negative way. It is what is neither abandoned nor it is obtained, what is neither

---

1. duḥkha samudaya mārga satyāni saṁvriti svabhāvatayā saṁvriti satye'ntarbhavanti, nirodha satyaṁ tu paramārthasatye. Bodhicaryāvatāra, Commentary, 9.2,
2. Vyavahāram aññāśritya paramārtho na deśyate. paramārtham anāgamya nirvāṇaṁ nādhigamyate. *Op. Cit.*, XXIV. 10.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

destroyed, nor it is eternal; what is neither obstructed nor it is created.[1] Commenting upon this Candrakīrti observes that nirvāṇa is not abandoned like passions (rāga), it is not obtained like the fruits earned by a śramaṇa, it is not destroyed like *skandhas;* it is not eternal like the aśūnya or non-relative principles; thus nirvāṇa is essentially neither obstructed nor it is created; it symbolises freedom from all differences and views.[2] In this kind of indeterminate nirvāṇa, one cannot conceive any suffering and defilements by the removal of which nirvāṇa is attained. One cannot also think of *skandhas* by the suppression of which it is realised. So long as these ideas dominate the mind, nirvāṇa is not realised as it is possible only by the cancellation of all thought-constructions or views.[3] It may be said that though *kleśas* and *skandhas* are not present in the state of nirvāṇa, yet they are present before its attainment. But according to the Mādhyamika even this is a wrong view and it should be rejected. Candrakīrti observes that if they were present in their essential nature before nirvāṇa then their subsequent removal would not be possible. So one who is desirous of nirvāṇa should reject this false view (kalpanā). Thus in nirvāṇa neither anything is abandoned nor it is suppressed. Nirvāṇa is the complete rejection of the false views. *Dharmas* neither really exist before nirvāṇa nor they come to an end after it is attained. Those who cherish belief in their existence or in their cessation, they are never free from sufferings.[4] The *dharmas* characterised by *kleśa, karma,* birth etc. do not exist, essentially speaking, even in the state of

1. Aprahīṇam asamprāptam anuccinnam aśāśvatam; aniruddham anutpannam etan nirvāṇam uchyate. M. S. XXV. 3.
2. *Op. Cit.* XXV. 3.
3. *Ibid.*
4. Niravaśeṣakalpanārūpam eva nirvāṇam. M. K. V. XXV. 3.
5. Samādhirāja Sūtra, IX. 26,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

saṁsāra. They are simply imagined by a mind subject to avidyā and tṛṣṇā. In darkness a rope never becomes a snake in reality. Those who are involved in saṁsāra, the world process, they are deluded by the false sense of 'I' and 'mine'; to such persons even the non-existing things appear as existing as those who suffer from some disease of the eyes see things which do not exist at all.[1]

Nirvāṇa according to the Mādhyamika is neither positive nor negative. Some philosophers like the Vaibhaṣikas consider nirvāṇa as positive as it suppresses or constitutes a limit to the stream of *kleśa, karma,* birth etc. According to the Vaibhāṣikas, nirvāṇa is an *asamskṛta dharma*. It is free from *samskāras*. It is eternal and unchanging. It is not something negative as the Sautrāntikas hold.

Nāgārjuna rejects the view of the Vaibhāṣikas. He holds that nirvāṇa is not positive. It is not a kind of existence. If it were positive, it would be subject to decay and death. Everything existing is invariably subject to decay and death.[2] It would then not be nirvāṇa. That which is free from decay and death is not positive, like sky-flower which is free from decay and death.[3] If nirvāṇa is taken as positive, then it would become saṁskṛta or composite. Nowhere any such entity exists which is non-composite (asaṁskṛta). It means that if nirvāṇa were positive, then it would be produced by causes. What is not produced by causes has no existence whatsoever like the horns of a donkey. If nirvāṇa is positive, then it would exist in dependence on the totality of its causes. It would then be dependent and conditioned. But such a conditioned nirvāṇa is not desired; it is, on the contrary, un-

1. M. K. V. XXV, 3.
2. M. K. XXV, 4.
3. M. K. XXV. 4.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

conditioned. If nirvāṇa is positive, how can it be so without any causes ?[1] It means that nirvāṇa cannot be both positive and unconditioned as it involves self-contradiction. Its being both positive and unconditioned is simply unthinkable.

Nirvāṇa according to the Mādhyamika is also not something negative. If nirvāṇa is not positive, it is also not negative or non-existent. It does not signify the absence of existence.[2] If nirvāṇa is taken as the absence or cessation of *kleśas* and the individual existences, then it would be impermanent like them. Impermanence itself constitutes the absence of kleśas, individual existences etc. and not anything else. In that case impermanence itself will be taken as nirvāṇa. But that cannot be desired by anybody as one will attain mokṣa without any effort.[3] If nirvāṇa were negative or cessation of existence, then it cannot be called independent and unconditioned. A non-existent entity that is also independent is nowhere to be found[4]. Non-existence or cessation and impermanence have a meaning only in relation to a thing which is positive; the impermanence of a thing like hare's horn cannot be apprehended. Characteristics and things characterised are relative to each other. Impermanence refers to something positive. Thus abhāva or non-existence necessarily points out to existence. It is relative to causes and conditions. So if non-existence (abhāva) is called nirvāṇa, then the latter cannot be taken as independent or unconditioned. Nowhere any cessation (abhāva) is found which is independent and unconditioned. The son of a barren woman or other such non-entities are just names; they do not refer to any object which can be characterised as existent or non-existent. Thus the son of a barren woman cannot be

1. M. K. XXV, 6; M. K. V. 6.
2. *Ibid.*, XXV, 7.
3. M. K. V. XXV, 7.
4. M. K. XXV. 8.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

strictly characterised as *abhāva* as the latter necessarily refers to bhāva. Thus nirvāṇa cannot be characterised either as bhāva or abhāva.[1] It is neither an entity nor the negation of any entity.

The Mādhyamika neither believes in the eternity of things nor in their negation. He is neither an eternalist nor a nihilist. Both these views represent two extremes and have to be rejected. A wise man according to the Mādhyamika should not entertain these views as they act as impediment in the attainment of heaven and liberation and lead to great evil.[2] The Mādhyamika steers clear of both these extreme views and adopts a middle course *(madhyam mārga)*. Even nirupadhiśeṣa nirvāṇa cannot be characterised as negation. As the *saṁskrita* and *asaṁskrita dharmas* are not real, so the categories of bhāva and abhāva cannot be legitimately applied to them.

Pudgala Nairātmya and Dharma Nairātmya

The Hīnayānists deny the reality of ātman or *pudgala*. According to the Hīnayāna, one is not able to realise nirvāṇa on account of the veil (āvaraṇa) of kleśas or passions (kleśāvaraṇa). Kleśas result from the belief in an identical personal self. It is called satkāyadriṣṭi. There is no self in man. Man's existence is constituted of the five aggregates or *skandhas*, namely, rūpa, vedanā, saṁjñā, saṁskāra and vijñāna; they are subject to incessant change. There is nothing permanent in man. Due to ignorance, man conceives himself as self or ātman whereas he is essentially a complex of *skandhas* or a stream of *dharmas*.

The false notion of *pudgala* makes man subject to the kleśas or sufferings of life. So the denial of *pudgala* is con-

1. M. K. V. XXX. 8.
2. M. K XV. 10

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

sidered necessary for the attainment of nirvāṇa. But the Hīnayānists believe in the reality of *dharmas*. The Mahāyānists go a step further and deny the reality of *dharmas* as well. All the *dharmas* according to the Mādhyamika, as has been stated above, are unreal. So the rejection of the reality of *dharmas* also is necessary for the attainment of nirvāṇa. Thus the Mādhyamika denies the reality of ātman and also the reality of *dharmas* called *pudgala nairātmya* and *dharma nairātmya* respectively. The realisation of *pudgala nairātmya* leads according to the Mādhyamika only to a partial realisation of nirvāṇa. The complete realisation of nirvāṇa is possible only when man takes recourse both to *pudgala nairātmya* as well as *dharma nairātmya*. The realisation of *pudgala nairātmya* leads to the removal of kleśas or the veil of passions (kleśāvaraṇa) and that of *dharma nairatmya* results in the removal of the veil that hides true knowledge (jñeyāvaraṇa). Nirvāṇa reveals itself in an unhindered way on the removal of both the veils, the *kleśāvaraṇa* as well as the *jñeyāvaraṇa*. Cognitively, it symbolises man's freedom from all views, from all thought-constructions of reality. Ethically and spiritually, it represents man's emancipation from all kleśas, sufferings and evils. Metaphysically, it signifies man's realisation of his unconditioned existence. It is the revelation of the unconditioned.

Nirvāṇa, Saṁsāra and Śūnyatā

According to the Mādhyamika there is no difference between saṁsāra and nirvāṇa. They do not constitute two different dimensions of reality. There is no ontological difference between them[1]. There is not even the slighest difference between saṁsāra and nirvāṇa[2]. The realisation of the essen-

1. na saṁsārasya nirvaṇāt kiñcidasti Viśeṣaṇama, na nirvāṇasya saṁsārāt kiñcidasti Viśeṣaṇam. M. K. XXV. 19.
2. *Ibid.* 20.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

celssness of saṁsāra, of its śūnyatā is nirvāṇa. *Dharmas* which are supposed to constitute the world-process and the individual existences according to the Sarvāstivādins are shown by the Mādhyamika to be essenceless or śūnya. This essencelessness or śūnyāta of *dharmas* is due to their being conditioned by Pratītyasamutpāda. To be conditioned by Pratītyasamutpāda means to be dependent on *hetus* and *pratyayas*. The emergence of sprouts, consciousness etc. is due to their dependence on *hetus* and *pratyayas*. This is essentially non-origination. Things are not really originated. They simply appear in dependence on certain causes and conditions. That which is not essentially originated is śūnya. All the *dharmas* are called śūnya as they are in reality non-originated. They are essenceless (niḥsvabhāva). Their essencelessness or śūnyatā is due to their being pratītyasamutpanna. Thus the Mādhyamika identifies pratītyasamutpāda with śūnyatā. Śūnyatā is also called *upādāya prajñapti* and *madhyamā pratipata*[1]. It is called upādāya prajñapti as it is on account of wheel, axle etc. which constitute parts of a chariot that it is given the name of chariot. There is no such thing as chariot apart from its parts. Thus 'chariot' is just a name. It does not signify any particular thing. It is essentially not produced. That which is given a name on account of its parts, that is essentially not originated; that which is essentially not originated is śūnya. That śūnyatā which signifies the non-origination of things is also called *madhyamā pratipat*. That which is essentially not created that does not exist. That which is essentially not created also cannot be go out of existence. So it also cannot be called non-existent. Thus on account of its being free from the two extremes *(antas)* of bhāva and abhāva, śūnyatā which represents the essential non-origination of all things or

1. Yaḥ pratītya samutpādaḥ śūnyatāṁ tāṁ pracaksmahe, sā prajñāptiḥ upādāya pratipat saiva madhyamā M. K. XXIV. 18.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

dharmas is called madhyamā partipata or *madhyammārga*, the middle way. So Pratītyasamutpāda itself is called śūnyatā, upādāya prajñapti and madhyamā pratipata.[1] There is no element which is not relative, which is not dependent on causes and conditions. No non-relative *dharma* exists.[2] According to Nāgārjuna, one who truly sees pratītya samutpāda sees truth. He really comprehends the four *ārya satyas*.[3] The knowledge of the non-origination of all *dharmas*, of their non-existence, of their complete disappearance etc. enables one to know the mystery of suffering. It frees one absolutely from all sufferings or from the conditioned existence itself. Those who do not know the truth of suffering on account of their minds being deluded by ignorance and error are not able to transcend saṁsāra. They are dominated by the false ideas of 'I' and 'mine'. It engenders in them attachment towards objects. This attachment causes in them liking and disliking towards objects. Persons who are dominated by the ideas of 'I' and 'mine' consider themselves and others as good and bad, possessed of moral or immoral qualities and in this way they develop completely false views about themselves and the world. All human relationships are governed by this basic error, the ideas of 'I' and 'mine'. Thus man falls victim to suffering. The removal of suffering is possible only by a true understanding of its real nature. Its real nature is understood only by the comprehension of the nature of pratītya samutpāda or śūnyatā.

Śūnyatā itself not a view (dṛṣṭi)

Sūnyatā is in reality not a view. It is essentially the rejection of all views. Śūnyatā is the cessation of all views.

1. M. K. V. XXIV, 18.
2. M. K. XXIV, 19.
3. Yaḥ pratītya samutpādaṁ paśyati idam sa paśyati, duḥkham samudayaṁ caiva nirodham mārgameva ca. M. K. XXIV, 40.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Those who take śūnyatā itself as a view, they are incurable.[1] Śūnyatā which is the elimination of all driṣṭis is not itself positive. It is not itself a view (dṛṣṭi). Candrakīrti cites the case of a man who when asked by another to give him something said that he had nothing to give, but was told that he should then give him that nothing. Such a man can never grasp the meaning of the word 'nothing'. In the same way one who takes śūnyatā itself as positive (bhāva) or as a view (dṛṣṭi), by what other means can his attachment to it be eliminated ?[2] Śūnyatā does not make *dharmas* essenceless (śūnya). *Dharmas* are themselves śūnya. So one who takes śūnyatā itself as a view cannot be freed from suffering and cannot attain nirvāṇa. A medicine is meant to cure disease. But if after eliminating all the disorders of the body, the medicine itself sticks into the abdomen and does not come out, then the person cannot be cured and his disease will grow worse. The same holds good in regard to the elimination of all views (dṛṣṭis). One who takes śūnyatā or the elimination of all dṛṣṭis itself as a dṛṣṭi, he is incurable.[3]

It may be said that śūnyatā propounds the relativity of things. It considers all things as conditioned by *hetus* and *pratyayas*. So in this respect it has necessarily to be taken as a view (dṛṣṭi). So the contention of the Mādhyamika that śūnyatā is not itself a dṛṣṭi cannot be accepted. But the Mādhyamikas do not accept the validity of the above mentioned objection. They contend that śūnyatā is ultimately free from all determinations. It is beyond all speech and thought-constructions. It is *paramārtha satya*. But it has to take account of empirical phenomena (vyavahāra) as without

1. Śūnyatā sarva dṛṣṭīnām proktā niḥsaraṇaṁ jinaih,
   Yesāṁ tu śūnyatā dṛstiḥ tān asādhyān babhāṣire.
   M. K. XIII, 8.

2. M. K. V. XIII, 8.
3. *Ibid*.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

vyavahāra, paramārtha or transcendental truth cannot be attained. The Buddhas speak of *samvriti satya* also along with *paramārtha satya* on account of this very reason.[1] They speak of empirically valid entities like skandhas, dhātus, āyatana, pratītyasamutpāda, ārya satya etc. as without taking recourse to them, parmārtha cannot be attained. Skandhas, pratītyasamutpāda, ārya satya etc are not real from the transcendental (paramārtha) point of view. But they have to be taught by the Buddhas as without them paramārtha cannot be revealed and without its revelation, liberation (nirvāṇa) cannot be attaimed. According to Nāgārjuna without vyavahāra, paramārtha cannot be taught; and without reaching paramārtha, nirvāṇa cannot be attained[2]. So though śunyatā is defined at the empirical (samvriti) level as the relativity of things or their mutual dependence and is equated with pratītyasamutpāda, yet it cannot be ultimately taken as a view (dṛṣṭi). This notion itself has to be rejected when man attains the transcendental truth (paramārtha satya). Śūnyatā operates at the level of saṁvriti. But its operation at the level of samvriti is meant to put man *on the way* to nirvāṇa. As it operates at the level of samvriti, so it is called *saṁvriti satya*. But this does not constitute the final truth of śunyatā as *saṁvriti satya* is not true from the transcendental point of view, from the point of view of paramārtha.[3] Even this concept of relativity of things has to be rejected from the point of view of paramārtha.

The Mādhyamika philosophers lay great emphasis on the fact that one should not grow attachment towards śūnyatā itself. Śūnyatā is meant to free man from all attachment and

1. M. K. XXIV, 9.
2. Vyavahāramanāśritya paramārtho na deśyate;
   paramārthamanāgamya nirvāṇaṁ nādhigamyate. XXIV, 10.
3. Parmārtha daśāyām samvritisatyālikatvāt.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

if one gets attached to śunyatā itself, then one will not be in a position to realise paramārtha or nirvāṇa. There will then be nothing to distinguish between attachment to śūnyatā and attachment to positive entities (bhāvas) as both will be of the nature of empirical truth (samvriti) on account of their being speculative concepts.[1] All affirmations and negations are possible at a reflective level. If one takes negation of all views itself as final truth and gets attached to it, then it will itself become a view (dristi) for him. It will be as much a speculative concept or a view as any other view which one rejects. One will then remain confined within reason or within the realm of saṁvriti, as reason (buddhi) itself is samvriti. The rejection of all views or śūnyatā is a means and not an end in itself. It paves the way for the attainment of paramārtha satya or nirvāṇa by showing the essencelessness of things. The acceptance of śunyatā leads to the cancellation of attachment towards things. After constant meditation on the essencelessness of things, when attachment towards them is abandoned, then attachment to śūnyatā also has to be abandoned.[2] According to Prajñākaramati, śūnyatā on account of being opposed to all attachment towards things is a means for its removal. Once this end is realised, the means (śūnyatā) should also be abandoned.[3] Śūnyatā is not different from things (bhāvas); things are themselves essenceless (śūnya). Otherwise if śūnyatā were different from things, then things will not be essenceless.[4] It is not *śūnyatā* that makes things essenceless (niḥsvabhāva); things are themselves śūnya (essenceless). The five *skandhas*, namely, rūpa, vedanā, samjñā, saṁskāra and vijñāna are essenceless (śūnya). All the

1. Bodhicaryāvatāra, Commentary, 92.
2. Śūnyatā vāsanādhānādhīyate bhāva vāsanā, kiñcinnāstīti cābhyāsāt sāpi paścāt prahīyate. Bodhicaryāvatāra, 9.33.
3. *Ibid,* Commentary.
4. *Ibid.*, 9.34.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

dharmas are essenceless (śūnya). The realisation of this truth puts a stop to all conceptualization and thought-constructions. When reason (buddhi) does not indulge in any views, positive or negative, then due to the absence of all speculations, it becomes still.[1] On account of cessation of all thought-constructions *(vikalpas)*, reason (buddhi) becomes still like fire without fuel.[2] In this state reason attains its depth. It ceases to be reason and becomes prajñā. It is the state of yoga or samādhi. The yogi realises fully the *tattva*, paramārtha satya or nirvāṇa.

The yogi and the common man : their different world-views.

The yogi and the natural man have different perceptions of the world. The yogi sees things as they truly are. But the natural man or common man who is subject to avidyā and *triṣṇā* sees things in a distorted way. The common man takes *dharmas*, *skandhas* etc as real but the yogi knows them as essenceless and false. Birth and death of beings, origination and destruction of things etc are just appearances to the yogi. They have no reality in them. Thus the paramārtha satya contradicts saṁvriti satya. The perception of the yogi contradicts the perception of the common man. The yogi and the common man see the same world but they see it in radically opposed ways. The world of common man is cancelled by the vision of the yogi.[3] As a man suffering from eye disease sees things which do not exist and his perceptions are proved false by one who possesses clear vision, in the same way the buddhi of common man which is vitiated by avidyā

1. Yadā na bhāvo nābhāvo mateḥ santiṣṭhate puraḥ, tadānyagatyabhāvena nirālambā praśāmyati Bodhicaryāvatāra, 9.35.
2. Sarva vikalpa upaśamāt nirāndhan vahnivat nivrittim upayāti iti. *Ibid.*, Commentary, 9.35
3. Tatra loko dwidhā dṛṣṭo yogī prākṛtakastathā, tatra prākṛtako loko yogi lokena bādhyate. Bodhicaryāvatāra, 9.3.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

and which takes unreal things as real is cancelled by a yogi who has the clear vision of truth.[1] The bhāvas are taken as real by the common man, but not by the yogi. That which appears on account of *hetus* and *pratyayas* is bhāva[2] The yogi knows them as essenceless (niḥsvabhāva) and so he is not deluded by them. But the common man sees bhāvas as real and falls victim to birth and death and all the sufferings of life. To a yogi all *dharmas* are ultimately of the nature of māyā or dream.[3] They are unreal or illusory from the transcendental (paramārtha) point of view.

The world and the individual existences which are essenceless or unreal (māyā) are sustained by avidyā, *karma* and triṣṇā. As long as these *pratyayas* or causes and conditions are there, the world-process appears as real. Thus as long as these *pratyayas*, namely, avidyā, karma and triṣṇā are not eliminated, māyā or world-illusion also lasts. On the elimination of causes *(pratyayas)*, all imaginary relationships and thought-constructions (saṁvriti) are also not possible; they are also eliminated. On the cancellation of avidyā, the succeeding factors, namely, saṁskāra, vijñāna, nāmarūpa, ṣaḍāyatana etc are also eliminated. So long as the causes are not eliminated, the world-process (saṁsāra) remains unaffected. The pratītyasamutpāda consisting of twelve factors constitutes the world-process.[4] When the causes (pratyayas) are removed, then there is no saṁsāra or process in reality. Thus the world-process is just an appearance from the point of view of paramārtha satya or tattva. It is not real from the ontological point of view. The realisation

---

1. *Ibid.*, Commentary.
2. Hetupratyayaṁ pratītya bhavanti svarūpaṁ labhante iti bhāvāḥ. *Ibid.*, 9.5.
3. Tasmānmāyā svapnādisvabhāvāḥ sarvadharmāḥ iti niścitam etat. *Ibid.*, 9.8.
4. Dvādaśāṁga pratītyasamutpādasyaiva saṁsāratvāt. *Ibid.*, 9.14.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of this truth frees man from all the sufferings of life. He is freed forever from avidyā, karma and kleśas. He attains the state of the unconditioned or nirvāṇa.

Nirvāṇa as Tattva

Nirvāṇa, as has been shown above, is neither bhāva (existence) nor abhāva (non-existence). It is *tattva*. Bhāva is what is relative or dependent. It is conditioned by *hetus* and *pratyayas*. But *tattva* is non-relative and independent. According to Candrakīrti, *tattva* is the absolute cessation of all the feelings of 'I' and 'mine' that results from the realisation of the unreality of all things internal (mental) as well as external.[1] It is, as has been stated above, realised by man when he transcends the level of reason and attains prajñā. It cannot be taught by others; it is still. It is beyond speech and thought; it is indeterminate and non-dual.[2] It is paramārtha or the real nature of a thing (akṛṭṛmam vastu rūpam). *Tattva* is also called niḥsvabhāvatā, śūnyatā, tathatā, bhūtakoti, dharmadhātu etc. as has been stated above.

From the above discussion, it is clear that *tattva* is not the negation of things. It, on the other hand, constitutes their essencelessness. Negation of a thing (abhāva) necessarily points out to its prior existence (bhāva) and hence negation is something relative. It constitutes one end *(anta)* of relativity. But essencelessness (niḥsvabhāvatā) is non-relative. It is absolutely free from the relativity of bhāva and abhāva. It is completely realised when reason (buddhi) becomes perfectly still, when language and thought cease to function. It is the state of prajñā or nirvāṇa. It is the complete revelation of the unconditioned.

---

1. ādhyātmika bāhyāśeṣavastu anupalambhena adhyātmaṁ bahiśca yaḥ sarvathā ahaṁkāra-mamakāra-parikṣayaḥ, idam atra tattvam. *Op. Cit.*, XVIII. Introduction.
2. *Ibid.*, XVIII, 9.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Nirvāṇa *(tattva)* does not come into existence after the cessation of saṁsāra (world-process). It is revealed unconditionally even in the state of saṁsāra.[1] Where a man under subjection to avidyā, karma and triṣṇā sees saṁsāra, a yogi sees nirvāṇa. It is due to this reason that the Mādhyamikas, as has been stated above, do not admit any difference between saṁsāra and nirvāṇa. Saṁsāra free from all causes and conditions *(hetus* and *pratyas)* and from avidyā, karma (saṁskāra) triṣṇā etc is itself nirvāṇa. The essencelessness (niḥsvabhāvatā) of saṁsāra is nirvāṇa. The world-process, the process of birth and death exists in dependence on causes and conditions; the same process when freed from all causes and conditions is called nirvāṇa.[2] The process of birth and death comes to a stop when it is not viewed as conditioned by *hetus* and *pratyas* and that is called nirvāṇa.[3] The mere cessation of the process can neither he called bhāva nor abhāva. Thus nirvāṇa is neither positive (bhāva) nor it is negative (abhāva).[4] It is tattva or absolute truth.

The Mādhyamika not a nihilist.

The Mādhyamika has defined *tattva,* as has been stated above, in a negative way. But the negative description of *tattva* does not mean its negation. The negative descriptions point out to something that is beyond all speech and thought. So the Mādhyamika is not a nihilist. The doctrine of Sūnya, according to us, is not pure negativism. It shows the unreality of the world and reveals the unconditioned *(tattva).* If

1. Nirvāṇasya ca yā kotiḥ kotiḥ saṁsaraṇasya ca, na tayoḥ antaram kiñcid susūkṣmam api vidyate. M. S. XXV, 20.
2. ya ājavaṁjavībhāva upādāya pratītya vā, so pratītyānupādāya nirvāṇam upadiśyate. *Ibid.*, 9.
3. Sarvathā asya janmamaraṇa paramparā prabandhasya apratītya vā anupādāya vā apravrittiḥ tannirvānaṁ. *Ibid.,* Commentary.
4. na ca apravritti mātram bhāvo abhāvoveti parikalpitum pāryata iti. Evam na bhāvo, nābhāvo nirvāṇam. *Ibid.,*

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the Mādhyamika were essentially a negativist, then he would not have taken pains to define even negatively the nature of *tattva* or of nirvāṇa. We are clearly told what *tattva is not* or what nirvāṇa *is not*. We are also told that *tattva* or nirvāṇa is of uniform nature *(ekarasa)*. It is still (śānta). Saṁsāra and nirvāṇa are ultimately of uniform nature on account of their being essentially still.[1] Saṁsāra freed from *hetus* and *pratyayas* is still. It is nirvāṇa (tattva). It is unconditioned, that is, free from *hetus* and *pratyayas*. The Mādhyamika does not believe in negation (abhāva). If he had been simply a negativist, he would not have been emphatic in rejecting the category of abhāva. If he rejects bhāva, he rejects with equal emphasis or even with greater emphasis abhāva as well, as has been shown above. The Mādhyamika denies nirvāṇa as bhāva, abhāva, both or neither. But he does not deny nirvāṇa as *tattva*. Tattva is paramārtha satya. It is sunyatā. The reality of saṁvriti satya is denied ultimately on the basis of paramārtha satya. But paramārtha satya remains uncontradicted. Buddhi is contradicted by Prajñā, but prajñā is not contradicted by any other experience. Parmārtha satya is not a mere negation of saṁvriti satya. It is something in itself. It is *tattva* which is free from all conditions, from ignorance, passions, suffering etc. These facts clearly show that the Mādhyamika cannot be legitimately called a nihilist. He is also ultimately not a relativist. His doctrine of relativity has empirical validity. It is saṁvriti satya. It finally reveals the essencelessness of things. The concept of relativity is ultimately discarded by the Mādhyamika. It just serves as a means, as we have pointed out above, to put one *on the way* to nirvāṇa. The attachment to śūnyatā itself is, as we have shown above, discarded by him. This also clearly

---

1. samsāra nirvāṇayoḥ ubhayorapi prakriti śāntatvena ekarasatvāt. *Ibid.*, XXV. 21.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

shows that the Mādhyamika is neither a nihilist nor a relativist. He believes in absolute freedom (nirvāṇa).

The Mādhyamika, as we have show above, does believe in a reality (*tattva* or nirvāṇa) that is unconditioned; that is of uniform nature, still, indeterminate and non-dual. It is realised by man when he transcends sense-experience, speech and thought and attains non-dual intuition (prajñā). In this respect, the Mādhyamika can be rightly called an absolutist. His *tattva* seems to be the unconditioned reality, the absolute. But he does not charactrise the absolute (tattva) as *sat, cit* etc.

The Mādhyamika does not conceive any difference, as we have shown above, between saṁsāra and nirvāṇa. This is true from the ontological point of view. Ontologically speaking, there is no saṁsāra, no origination and destruction of things, no process of birth and death; there is only nirvāṇa, the unconditioned (tattva). But due to ignorance there is the appearance of saṁsāra.

Three kinds of Nirvāṅa

The Mādhyamika believes in the possibility of attaining nirvāṇa in this very life, in the embodied existence. It is called sopadhiśeṣa nirvāṇa. It is realised by man by the removal of avidyā, passions etc. Man in ignorance conceives the five *skandhas* as self and gets attached to them. He entertains the illusion of personal identity in them. Thus the five *skandhas* constitute the foundation (upadhi) of the notion of 'I' or of personal identity that is falsely entertained by man under subjection to avidyā, karma and triṣṇā. The word *upadhi* thus signifies the five *skandhas* which constitute the ground of the notion of self or 'I'[1]. In sopadhiśeṣa nirvāṇa, the five *skandhas* alone remain after the cancellation of the false

1. Tatra upadhīyate asmin ātmasnehaḥ iti upadhi śabdena ātma prajñapti nimittaḥ pañcopādānaskandhā ucayante. M. S. XXV. 1.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

notion of 'I' and 'mine' and of kleśas etc. Man remains in the body and in the world but he is now completely detached from them. But when the five *skandhas* also come to an end, then it is called *nirupadhi*-śeṣa nirvāṇa.[1] It is the state of final release. Nirvāṇa is realised by man but it is not dependent on him. It is the absolute truth (tattva). The Mahāyānists admit one more variety of nirvāṇa, the apratiṣṭhita nirvāṇa. It is the state of the Bodhisattva who out of infinite compassion for suffering beings refuses to enter into final release and works for the redemption of the world. The *bodhisattvas* are able to work for the liberation of all beings without attachment and fear and without being bound by the snares of the world on account of their realisation of śūnyatā.[2] The bodhisattva makes a resolve to stay in the world so long as he does not redeem it from suffering.[3]

The Bodhisattva and mahākaruṇā.

The presence of the Bodhisattva and his infinite compassion for the suffering beings of the world also clearly show that sunyatā cannot be rightly interpreted as a mere negation or denial of all things, that it does not propound nihilism. A mere nihilist cannot be a bodhisattva. He cannot be possessed of that supreme grandeur, serenity, calm, non-attachment, fearlessness and infinite compassion for mankind and all the beings of the world that are found in a bodhisattva. The bodhisattva lives *in* the world but he is in no

1. yatra tu nirvāṇe skandha pañcakamapf nāsti, tat nirupadhiśeṣam nirvāṇaṁ. *Ibid.*,
2. sakti trāsāttvanirmuktyā saṁsāre sidhyati sthitiḥ, mohenaduḥkhinām arthe śūṇyatāyā idam phalam Bodhicaryāvatāra, 9.53 tasmāt śūnyatāyā idam phalam, yat karuṇayā saṁsāre avatisṭhamāno'pi śūnyatā darśanāt saṁsāra doṣaiḥ na lipyate. Idam apratisthitanirvāṇatā śūnyatāyāh phalam, śūnyatāṁ antareṇa asya abhāvāt. *Ibid.*, Commentary.
3. ākāśasya sthitiḥ yāvad yāvacca jagataḥ sthitiḥ, tāvan mamasthitiḥ bhūyāt jagatduḥkhāni nighnataḥ. Bodhicaryāvatāra, X. 58.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

sense *of* the world. Even while in the world he enjoys that dimension of existence which is absolutely untouched by suffering, decay and death. He enjoys infinite peace within himself and also brings peace to the world by his infinite compassion (mahākaruṇā) towards all the suffering beings.

One wonders what must be the source of infinite compassion that flows from the being of a bodhisattva and embraces the whole world. It seems to be the infinite silence that constitutes the depth of his being. It is the unconditioned reality, the paramārtha *tattva* or nirvāṇa. The stream of compassion (mahākaruṇā) flows in an unceasing way from a bodhisattva and gives succor to all the beings of the world. The mahākaruṇā is possible only in a being who has realised his unity with all the beings of the world. It can flow in such an abundant and unceasing way only from one who is possessed of the immeasurable depth within his being. When avidyā, karma, kleśas etc are completely removed by the realisation of śūnyatā, man fathoms the deepest depth of his being. It is in that state of transcendence that he finds the stream of infinite compassion flowing in a spontaneous way from his immeasurable being and reaching every nook and corner of the world. Even the meanest sinner receives in an unconditional way the supreme gift of mahākaruṇā from a bodhisattva. The personality of a *bodhisattva* thus presents a standing refutation of negativism or nihilism that is attributed to the Mādhyamika doctrine of śūnya. Bodhisattva is a most sublime and lovable personality that can be conceived in man. The depth of divine life reveals itself completely and in an unconditioned way in and through his being. It is said of Buddha that he did not teach Dharma to any body, any where and at any time.[1] It means that Buddha does not have

1. na kvacid kasya cit kaścid dharmo Buddhena deśitaḥ **M. S. XXV. 24.**

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

to reveal the mystery of *Dharma* or Nirvāṇa through speech. He is himself the fullest revelation of *dharma* or of nirvāṇa. The Tathāgata is ever free from all avidyā, kalpanā, vāsanā and all other kleśas and sufferings of life. He is the complete revelation of the unconditioned or nirvāṇa (tattva).[1]

The emergence of Buddhas and Bodhisattvas in the world clearly shows that they are stationed in nirvāṇa (tattva) and not in nothing. They may not enjoy ontological reality as the Mādhyamikas contend, but their very *appearance* in the world requires some explanation. The mahākaruṇā which flows spontaneously and in an abundant measure from them cannot be explained in terms of natural causes and conditions. It necessarily has a supernatural source. That supernatural source can be nothing else but nirvāṇa, (Tattva). The reality which constitutes the perennial source of the inexhaustible stream of mahākaruṇā cannot be just an abstraction. It may not be an object of speech and thought and hence may be logically indefinable and indeterminate, yet it cannot in its essential nature be reduced to nothing. Śūnyatā is not nothingness. It is the absolute truth or the unconditioned tattva. If this view is not admitted, then the principle of mahākaruṇā remains unexplained. The appearance of spiritual giants like Buddhas and Bodhisattvas remains unexplained.

It is difficult to say how far the concept of śūnyatā is compatible with the concept of mahākaruṇā. But the Mādhyamika does not find any incompatibility between them. He contends that the Bodhisattva is not affected by avidyā and kleśas of the world on account of his realisation of śūnyatā. The apratiṣṭhita nirvāṇa as it is witnessed in a *bodhisattva* is, according to the Mādhyamika, as we have stated above, the result of śūnyatā. Without śūnyatā, the

1. sarvakalpa vikalpajālavāsanāprapañcavigatohi śāntamate ! tathāgataḥ. M. K- V. XXV, 24.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

stay of the *bodhisattvas* in the world out of infinite compassion for all beings is not possible. Thus instead of accepting any incompatibility between śūnyatā and mahākaruṇā, the Mādhyamika considers the spontaneous outflow of mahākaruṇā possible only from the inexhaustible depth of śūnyatā. If śūnyatā is regarded just as negation of the world, as a mere nothing, then from that dry and barren source, the emergence of life-giving stream of mahākaruṇā would not be possible. Then śūnyatā and mahākaruṇā would have to be regarded as altogether incompatible. But this is not acceptable to the great Mādhyamika philosophers.

Thus śūnyatā symbolises man's unconditioned existence, his realisation of the supreme truth and mystery of life (nirvāṇa). Nirvāṇa according to the Mādhyamika, as has been shown above, is not different from saṁsāra. The Mādhyamika does not admit even the slighest difference between saṁsāra and nirvāṇa. What appears as samsāra in the state of avidyā and at the levels of sense-experience and reason is nirvāṇa to a yogi who is stationed in prajña. Prajñā is nirvāṇa. It is the supreme truth of life and existence; it is the supreme tattva.

Nirvāṇa and Mokṣa.

There seems to be a decisive difference between the nirvāṇa of the Mādhyamika and mokṣa of the Advaita Vedānta. Mokṣa according to Advaitins is attained by the knowledge of Ātman or Brahman. Brahman is the Absolute *(Sat)*. It is the ground and cause of the world. It is Brahman itself which appears as the world. The individual soul or ātman is in reality one with Brahman. Mokṣa or liberation is attained by man when be realises his unity or identity with Brahman. The Mādhyamika, unlike the Advaitin, does not admit any eternal reality called Brahman or *Sat*. Nirvāṇa, according to him, is not attained by the realisation of any

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

such reality, Absolute or *Sat*. It is, on the other hand, attained by the realisation of śūnyatā or the essencelessness of things. The paramārtha satya of the Mādhyamika is the realisation, as has been explicitly shown above, of the essencelessness of things, of the unreality of the process of birth and death and the falsity of all views (dṛṣṭis) like affimation, negation etc. It is not the realisation of any eternal reality (Brahman, Ātman etc) which constitutes the substratum or cause of the world. The nirvāṇa of the Mādhyamika is the absolute truth (paramārtha satya, Tattva); it cannot, strictly speaking, be called absolute reality *(Sat)*. Nirvāṇa cannot be characterised either as Being or consciousness or will etc.

So far as the realisation of absolute freedom from avidyā, suffering etc. is concerned, there seems to be no difference between the state of mokṣa of the Advaitin and that of nirvāṇa of the Mādhyamika. But mokṣa according to the Advaita Vedānta is realised by man by attaining unity with Ātman or Brahman, whereas nirvāṇa according to the Mādhyamika is realised by him by realising the essencelessness of things and the unreality of the process of birth and death. Nirvāṇa is the result of the realisation of *pudgala nairātmya* and *dharma nairātmya*. It is not realised by man by attaining unity with any ontological reality or Absolute as such. The Mādhyamika gives no indication of any such Reality or Absolute which may be said to constitute the substratum of the world or be the cause of the world-process. Nirvāṇa itself cannot be said to be the ground of the world or its cause. It is the world itself in its essencelessness, that is, when viewed apart from its causes and conditions *(hetus* and *pratyayas)*. In the Advaita Vedānta, the realisation of the unreality of the world-process or of multiplicity takes place when one attains unity with the non-dual Absolute and not before that. All the empirical phenomena, according to Acārya Śaṅkara, are

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

taken as real prior to the realisation of unity of ātman with Brahman, as the dream experience appears to be real before one wakes up. So long as the realisation of the non-dual Brahman does not take place, one does not have any idea of the falsity of objects and relations like means of knowledge, objects of knowledge etc.[1] But the position of the Mādhyamika is altogether different. The realisation of the unreality of the world or of its essencelessness follows, according to him, from the awareness of its relativity and not from the realisation of any ontological reality or Absolute as such. If the Mādhyamika believed in any such reality, then he would have felt constrained to explain the world-process, whether it was real or unreal in terms of the former. But he does not make any such attempt. Man's existence, his relationship with the world, the process of knowledge, the world-process etc are not explained by him in terms of any Absolute. His whole attention is directed in showing the contradictions inherent in the world-experience and in the categories that are supposed to comprehend it and explain it. By the dialectical criticism of all categories and views (dṛṣṭis), he proves the essencelessness of things or the unreality of the world. The realisation of the essencelessness of things or the unreality of the world is nirvāṇa. Thus nirvāṇa is attained by the realisation of śūnyatā or the essencelessness of things and not by the realisation of any Absolute.

Nirvāṇa not an ontological reality.

Nirvāṇa, according to the Mādhyamika, constitutes the meaning of man's life and of cosmic existence. It is the supreme value. Nirvāṇa as the supreme value is independent and unconditioned. It constitutes the depth of man's exist-

1. Sarvavyavahārāṇāmeva prāgbrahmātmatā vijñānāt satyatvopapatteḥ, svapnavyavahārasyeva prākprabodhāt. Yāvad hi na satyātmaikatva pratipattiḥ tāvat pramāṇa prameya phala lakṣaṇeṣu vikāreṣu anritatva buddhiḥ na kasyacid utpadyate. S. B. 2.1. 14.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ence. It is realised by man but it is not created by him. It does not in any way depend on man. Nirvāṇa is eternally revealed; but it is experienced by man when he transcends the levels of sense-experience and reason and attains Prajñā. What is called prajñā from the epistemological point of view is called nirvāṇa from the axiological point of view.

The Mādhyamika does not believe, as we have explained above, in any ontological reality whether it is characterised as Being or Consciousness or Will or it is not characterised at all and is called simply That. His rejection of all categories and views (dṛṣṭis) of reality and his denial of the ultimate reality of man and the world and of the dharmas, self, substance, subject etc is a clear proof of his inherent distaste for all ontology. He believes in absolute value (param puruṣārtha), in absolute truth (paramārtha satya, tattva), but not in any Absolute in the ontological sense. The Vedānta believes in the absolute value (mokṣa) and also in the Absolute (Brahman, Ātman). But the Mādhyamika accepts only the absolute value or absolute truth (nirvāṇa, tattva) and not any ontological reality or the Absolute. Thus the Mādhyamika system can at best be characterised as an absolutism of value and not as absolutism in any ontological sense. The Mādhyamika may be said to be an absolutist in an axiological sense and not in the ontological sense.

The Mādhyamika in spite of his rejection of all ontology lays great emphasis on the cultivation of ethical and spiritual values, of pāramitas like dāna, śila etc as they constitute the way to nirvāṇa. Though the pāramitas are also essenceless like all other bhāvas, yet they are to be cultivated as they enable man to attain nirvāṇa. They are indispensable for the attainment of nirvāṇa.[1] Nirvāṇa, as we have explained

1. dānādayo vastutaḥ niḥsvabhāvā api paramārtha tattvādhigamāya sarva sattveṣu karuṇāyamānaih bodhisattvaiḥ upādiyante, anyathā paramārthādhigamāyogāt. Tato dānādiṣu pravrittiḥ anivāritā. Bodhicaryāvatāra, Commentary IX, 4.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

above, is not attained simply by the intellectual apprehension of the essencelessness of things but by the cultivation of moral and spiritual values, the pāramitas. They constitute the great pathway to nirvāṇa which is the supreme end of man's life. The Mādhyamika puts great faith in the capacity of man to realise the highest value *(param puruṣārtha)* of life. By his dialectical criticism of the categories and of all views (dṛṣṭis) of reality, he makes man deeply conscious of his existential situation. He becomes acutely conscious of his involvement in the world, of his subjection to avidyā, karma, tṛṣṇā, kleśas etc. He knows his existence as conditioned by suffering (duḥkha) and also realises the truth that his sufferings are ultimately due to his entertaining false views about himself and the world. He now becomes conscious of the real meaning of his existence and of the world-existence and of his capacity to attain absolute freedom (nirvāṇa). The Mādhyamika makes man conscious that though he is *in* the world, yet he is not *of* this world and that he is just a pilgrim on the great pathway to Nirvāṇa. All the philosophical activity of the Mādhyamika is directed towards this great end, the realisation of absolute freedom or absolute value (nirvāṇa).

Nirvāṇa and nothingness

As the Mādhyamika has full faith in Nirvāṇa, so he cannot be called a nihilist. But he is also not an absolutist in the ontological sense as we have pointed out above. His system is based on the rejection of all ontology and the acceptance of *tattva*, the supreme value (nirvāṇa). In this respect the Mādhyamika system suffers from a serious drawback. The exclusive emphasis of the Mādhyamika on nirvāṇa and his denial of ontological reality makes his system one-sided. Though he claims to follow the middle course (madhyam mārga), yet he actually adopts an extreme position by his denial of the ontological reality of man and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the world and also of the Absolute which may be conceived as their substratum or their cause and his exclusive acceptance of absolute value (nirvāṇa). The Mādhyamika denies the reality of everything, of pudgala, skandhas and dharmas and of substance, subject etc. In this respect he presents only a one-sided picture of man's life and of reality as such. Without any ontological reality, his concept of nirvāṇa appears more or less as a riddle. The nirupadhiśeṣa nirvāṇa resembles an abyss in which everything disappears without leaving any trace whatsoever. There is nothing left of man and the world in this state. Nirupadhiśeṣa nirvāṇa represents absolute freedom or absolute value. But there is no subject or being left who enjoys this utter freedom or supreme value or in whom they are rooted. Thus nirupadhiśeṣa nirvāṇa signifies, ontologically, the total disappearance of everything, of man, the world and all reality as such. It is due to this reason that the Mādhyamika has often been dubbed by his critics as a nihilist.

So any theory of nirvāṇa requires, according to us, some sort of ontology. It has to be grounded in some reality. By rejecting all ontology, the Mādhyamika puts himself in an extremely difficult situation. In spite of his long and emphatic protests, the shadow of negation looms large over him. He seems to be standing on the brink of a precipice which leads to a veritable abyss. In spite of his best efforts, the Mādhyamika cannot clearly draw a line of demarcation between the nirupadhiśeṣa nirvāṇa and the dark abyss of nothingness. Though nirvāṇa is not nothingness, yet ontologically it cannot be clearly distinguished from that dreadful abyss. It is this tragic fact that has earned the Mādhyamika the nickname of an absolute nihilist (sarva vaināśika) and has made him the most controversial figure in the history of philosophy.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Chapter XI

RELIGION, RELIGIONISM AND VALUES

Religion is the way to the Divine, the Infinite or the Unconditioned. It reveals the meaning of man's life at its deepest level. Man as a rational being, endowed with a sense of freedom and responsibility, does not remain satisfied with his natural existence. He wants to know and realise the meaning of his life. It is this perennial urge in man, the urge to discover the meaning of life, that inspires him to indulge in great creative activities. He creates great cultures and civilizations and tries to realise the meaning or value of life in and through them. But religion makes man conscious of the ambiguities inherent in all his creative activities and also the ambiguous character of his own existence. It knocks out all the dogmatism from man's mind regarding the self-sufficiency of his creative acts, of the values that he creates and cherishes and also of his own self-sufficiency, individually as well as collectively. It brings into man's consciousness a proper understanding and appreciation of his own existential situation. This it does by pointing to that dimension of man's existence which is free from all ambiguities and where man can realise the supreme value of his life. The religious man finds a way to solve the ambiguities of life by transcending his existential situation and attaining unity with the depth of his existence or the unconditioned.

Religion and Man's Existential Situation

The great religions of the world have presented different analyses of man's existential situation. Man under the conditions of existence is, according to them, estranged from the Divine or the Unconditioned. In this state he remains

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

oblivious of his real existence or loses his real nature and becomes subject to the evils of life, to time and death. This situation of man has been represented in Hinduism and Buddhism in a most significant way by the concept of suffering and in Judaism and Christianity by the concept of sin. According to the Hindu view, man due to the beginningless ignorance, becomes forgetful of his real existence or Ātman and identifies himself with his body-mind organism. This estrangement of man from his Ātman involves him in the sufferings of life and makes him subject to the cycle of birth and death. Buddhism conceives the whole life of man as involved in suffering. Suffering, according to the Hindu and the Buddhist views, is not only something which affects man's life from time to time. It cannot be said to be something accidental to him. It conditions his very existence in time. Man under the conditions of existence represents the unity of the Infinite and the finite, of being and non-being. He is a being who helplessly finds himself involved in non-being. He lives and yet every moment of his life he is threatened with the possibility of death. Thus his existence is characterized by ambiguity and self-contradiction. The concept of suffering symbolises the ambiguous and the self-contradictory nature of man. It points to his involvement in ignorance and illusion and his subjection to time and death. This truth of suffering cannot be understood and appreciated by the common man. It can be realised only by the *āryas*, by those who have attained a high level of reflection and who have, in a great measure, attained freedom from ignorance and delusion. It is due to this reason that suffering is characterised in Buddhism as *ārya satya* and the Hindu philosophers also concur with this view.

Thus the concept of suffering represents man in his true existential situation. It at the same time points out to

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

another state of his existence which is absolutely free from suffering, finitude and death. It is the state of *moksha* or *nirvāṇa*. Suffering and freedom from suffering represent the two states of man's existence. The state of suffering represents the estrangement of man from the depth of his own existence, from the unconditioned. Man in this state does not enjoy union with the Divine. He remains involved in the world and understands himself as a being of the world. This understanding of himself makes him subject to suffering and finitude. He takes himself to be a being who is destined to die. To such a man, death appears to be his ultimate possibility. The state of freedom from suffering, on the other hand, represents man's union with the Divine or his realisation of his oneness with the ground of his being. It symbolises his victory over evil and death. Thus the concept of suffering enables one to have a correct understanding and appreciation of man's existence both in the state of bondage as well as in the state of freedom or liberation.

Judaism and Christianity also provide a deep insight into man's existential situation, though it differs in some radical way from that of Hinduism and Buddhism. According to the Old Testament, the present state of man is the state of sin. He has fallen into sinful existence on account of violating the revealed will of God. This has made him subject to all the evils of life and death. It has also caused his estrangement from God. Sin, strictly speaking, symbolises man's estrangement from God, the source of all light and life. Though he is possessed of freedom of choice, yet he is not able to fulfil his destiny on accout of his estrangement from the Divine Being. The real bane of his life is that he, in his pride, has put himself in the centre of existence and refuses to admit his dependence on God and His soverignty over him and the universe. According to the Judaic view, man cannot

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

claim self-sufficiency either for himself or for the instituitions created by him. The individuals and the instituitions created by man can refuse to see the will of God working in their life and history only at their own peril. Thus man's existential situation, according to the Judaic view, cannot be rightly understood and appreciated unless it is viewed in terms of his relationship to God. All attempts to explain man's life in terms of his economic, social and political institutions, in terms of party or state or in terms of his own conditioned being are ultimately bound to fail as they do violence to the very nature of man. The awakened spirit of man is bound to resist all attempts at its mechanisation or secularisation, as he in the depth of his being, yearns for his everlasting communion with the Divine and the fulfilment of his whole existence.

Christianity also accepts man's involvement in sin as it has been revealed in the Old Testament. Sin symbolises the fall of man from his divine state, his estrangement from God and his subjection to evil and death. It is an act by which the creature rebels against God and offends Him, refuses Him due subjection and love. It is committed by the denial of due honour and love to God. The maintenance of right relationship with God under all circumstances constitutes the creature's highest dignity and destiny. But by sin the creature also dishonours himself. Sin excludes sanctity from the soul of man. Holiness is not only extinguished but excluded when sin which contradicts it springs up in the soul. Man by his own efforts cannot again bind himself to God in supernatural love. He finds himself absolutely powerless to release himself from the state of estrangement, from his involvement in evil and his subjection to death. The cancellation of man's sin and the restoration of his relationship to God and his salvation are brought about by the Son of God, Jesus christ. This

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

constitutes, according to Christianity, the greatest mystery of man's life and is made known to him only through revelation.

Thus Judaism and Christianity lay great stress on the fact that man cannot find the real meaning of his life under the conditions of existence, in the state of estrangement from God. The real centre of man's existence does not lie in his own being or in the world but in God.

Zoroastrianism gives a very different analysis of man's existential situation. It provides deep insight into the power of evil that threatens man's being and tries to rule the whole of cosmic existence. Evil also poses a serious challenge to the power and sovereignty of God Ahura Mazda. Man is shown in the *Avesta* to be involved in a relentless struggle that is being waged in a cosmic scale between God Ahura Mazda and the archfiend Angra Mainyu. Man is confronted with a choice. He is asked to make an irrevocable choice between Ahura Mazda and Angra Mainyu, between God and Evil. His whole existence and the fulfilment of his ultimate destiny will depend on this supreme decision. If he chooses Ahura Mazda, he is endowed with light, life and immortality and if he happens to choose Angra Mainyu, be meets his inevitable doom. The choice of Ahura Mazda entails a heavy responsibility on man. He has to be strictly righteous in word, thought and deed. He is also called upon to fight relentlessly against evil, whether it is seated within his own being or reigns in his environment. Evil, according to Zarathustra, has to be completely liquidated from man's individual and collective existence and from the world and the reign of righteousness or *dharma* has to be established. If man succumbs to evil, it will not only mean his own disaster but it will also weaken the divine force of Ahura Mazda. In the same way, his victory over evil is sure to strengthen the

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Divine power in its deadly struggle against evil. This seems to be a remarkable feature of the religion of Zarathustra. It places supreme confidence in man and in his capacity to eradicate evil from his own existence and the environment, if he truly follows Ahura Mazda and is righteous in thought, word and deed.

The different analyses of man's existential situation presented here in the light of some of the great religions of the world point out one thing in an unambiguous and unmistakable way. It is that man cannot realise the essential truth and the supreme meaning or value of his life, unless he is united with the depth of his existence, the Infinite or the Unconditioned. Not only the supreme value, but many other precious values of his life remain unrealised by him so long as he has to remain in the state of estrangement and under subjection to evil and death. This is man's basic situation. But man either remains oblivious of his real situation or he makes frantic attempts to hide himself from *it* by keeping himself absorqed in the secular affairs and concerns of life. He feels a kind of shudder in seriously contemplating upon such unpleasant facts as suffering, sin and death. He desperately tries to cling fast to objects which are being swept away by the surging currents of time and tighten his grip on his life which he sees moving every moment towards the wide-open jaws of death. This is the tragic situation in which human life is involved. It casts its dreadful shadows not only on man's existence and his earthly possessions, but also on his most precious creations and his entire history. The most precious gift of religion is that it confronts man with his real situation and makes him fully conscious of the tragedy inherent in his life, his culture and his civilization. But true religion does not leave him there. It also unfolds before him the way to the Infinite and the Unconditioned,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the way to Freedom, Light and Immortality. This constitutes the essential and unchanging truth of religion and endows it with eternal importance and significance.

Religion and Religionism

But there is another aspect of religion as well. Sometimes the essential truth of religion is missed by man and he confuses it with some intellectual dogma, a creed, a cult, a church, a set of ceremonial forms, a rigid moral code or some 'religio-political' or 'religio-social system'. This is what is called religionism. When the spirit of religionism dominates the mind of man, he loses sight of the essence of true religion which lies in living a spiritual life in union with the Unconditioned. Sri Aurobindo makes a significant distinction between true religion and religionism. "True religion", according to him, "is spiritual religion, that which seeks to live in the spirit, in what is beyond the intellect, beyond the aesthetic and ethical and practical being of man, and to inform and govern these members of our being by the higher light and law of the spirit. Religionism, on the contrary, entrenches itself in some narrow pietistic exaltation of the lower members or lays exclusive stress on intellectual dogmas, forms and ceremonies, on some fixed and rigid moral code, on some religio-political or religio-social system"[1]. It is true that the intellectual doctrines, dogmas, creed, cult, ceremonial forms etc. occupy a significant place in religion and serve a useful function in man's religious life. They provide necessary structures through which man can approach the Divine and enjoy the gift of true religion, the spiritual life free from the discords and ambiguities of existence. It requires a good deal of preparation on the part of man to acquire fitness for the higher life of spirit. Doctrines, dogmas and religious observances help him to acquire fitness to receive the light

1. The Human Cycle, First Edition, 1949, p. 220.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of spirit by the purification of his heart and the deepening of his intellect. The Hindu philosophers and theologians admit that the religious activities purify the whole being of man and make him fit to receive the Divine light.

But any exclusive stress on the structures of religion, on doctrines, dogmas, ceremonial forms etc. very often leads to undesirable consequences. It not only prevents men from having a correct understanding of the essential truth of religion but it also engenders a certain amount of intolerance in them and makes them dogmatic and sometimes even fanatical. In this situation men learn not only to love their own religion but also to hate other religions or to have scant regard for them. Not only that. The different sects of the same religion often engage themselves in internecine strife against each other. In this situation, religion, instead of promoting the highest good of man, becomes a retarding force and acts as an instrument of evil and destruction. All sorts of crimes, violence, atrocities have been committed by men in the name of religion. The histories of some of the great religions of the world bear ample evidence to this fact. It poses a serious problem for the thinking man and cannot be easily ignored. "We cannot ignore for instance" as Sri Aurobindo remarks "the blood-stained and fiery track which formal external Christianity has left furrowed across the mediaeval history of Europe almost from the days of Constantine, its first hour of secular triumph, down to very recent times, or the sanguinary comment which such an instituition as the Inquisition affords on the claim of man to be the directing light and regulating power in ethics and society, or religious wars and wide-spread state persecutions or its claim to guide the political life of mankind. But we must observe the root of this evil, which is not in true religion itself, but in its infrarational parts, not in spiritual

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

faith and aspiration, but in our ignorant human confusion of religion with particular creed, sect, cult, religious society or Church.[1] "Churches and creeds have, for example", Sri Aurobindo further observes, "stood violently in the way of philosophy and science, burned a Giordano Bruno, imprisoned a Galileo, and so generally misconducted themselves in this matter that philosophy and science had in self-defence to turn upon Religion and rend her to pieces in order to get a free field for their legitimate development; and this because men in the passion and darkness of their vital nature had chosen to think that religion was bound up with certain fixed intellectual conceptions about God and the world which could not stand scrutiny, and therefore scrutiny had to be put down by fire and sword; scientific and philosophical truth had to be denied in order that religious error might survive"[2].

Thus it is clear that modern man's revolt against religion has had sufficient justification. It was, truly speaking, not a revolt against true religion but against its external forms or structures or what is called organized or institutionalized religion. The institutionalized religion paves the way for man's moral and spiritual elevation, if it is sustained by the light and power of the Spirit and it becomes a retarding force and an instrument of evil, if it lays exclusive emphasis on the external structures or expressions of religion and loses sight of its depth. The critics of religion do not always make a distinction between true religion and institutionalized religion which has lost touch with its depth and in their zeal to free themselves from the bondage of institutionalized religion, they try to throw overboard religion as such. "The relentless attacks on "organized religion", Paul Tillich

1. *Ibid.*, pp. 217-18.
2. *Ibid.*, p. 218.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

remarks, "are mostly based on a deeply rooted confusion, for life is organized in all its self-actualizations; without form it could not have even dynamics, and this is true of the personal as well as the communal life. But the real object of honest attacks on organized religion is the ambiguity of religion in the context of its instituional form. Instead of transcending the finite in the direction of the Infinite, institutionalized religion actually becomes a finite reality itself- a set of prescribed activities to be performed, a set of stated doctrines to be accepted, a social pressure group along with others, a political power with all the implications of power politics. The critics cannot see the self-transcendent, great, and holy character of religion in this structure, which is subject to sociological laws which govern all secular groups"[1]. The structures or the external forms of religion cannot be dispensed with altogether. What is necessary is that they should become transparent to their depth and lead man onward to the dimension of spirit. It is only then that man can attain his real spiritual status and can save himself from the tragedies resulting from religionism.

Religion and Values

Religion is the way to realise the supreme value of man's life called liberation or salvation. But it also opens the way for man to realise other values, the moral, social and cultural values that enrich his earthly existence and make it meaningful. The great religions of the world have assigned a high place to moral conduct and to the cultivation of moral values. They have also laid utmost emphasis on the cultivation and development of social values which are necessary for the solidarity of society and for the promotion of its well-being and development. This fact is well illustrated in the

1. Systematic Theology, Vol. 3, p. 100.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Rāmāyaṇa, the Mahābhārata and in some other religious scriptures of the world. Different religions have also made their full impact on the different spheres of man's cultural activities. Ancient Indian Culture, for example, in its different spheres of art, music, literature, polity etc. shows a deep impact of Hinduism, Buddhism and Jainism on it. These religions in their days of glory produced one of the richest, most sublime and wonderful cultures in this land that has lived through the ages, in spite of passing through the tremendous ups and downs in their long and chequered history. Thus religion does not in any way stand in opposition to culture. It does not prevent men from creating great cultures and civilizations. It also does not prevent them from the secular pursuits of life. Hinduism, for example, does not show indifference towards man's earthly existence, his secular well-being and his material progress. The Dharmashāstras and other ancient works of the Hindus dealing with social, political, economic and other problems of man's secular life bear ample evidence of the great concern and interest of the Hindu race for the material prosperity and happiness of the individual and the society.

Thus true religion does not admit any kind of polarity between spiritual life and secular life or between religious and secular values. They are distinct but not opposed to each other. Religion, on the one hand, opens the way for man to the Divine and, on the other hand, it activates him to realise the other values that sustain and enrich his earthly existence. Thus, religion embraces both the dimensions of man's existence, the spiritual as well as the secular.

But in spite of its involvement in the secular pursuits and values of life, true religion does not lose its touch with the Divine or the Unconditioned, who constitutes the supreme concern of man. This is the unchanging and the everlasting

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

truth of religion. All other values, namely, religious, moral, social, cultural etc. are subject to change but the supreme truth of religion remains unchanged. Man's conceptions of God, world and of himself have changed from time to time; his ideas concerning moral, social and cultural values have also undergone considerable changes in the course of conturies; but the Divine or the Unconditioned which is the essential truth of religion and the supreme goal of religious life remains unchanged. We have to make a distinction between the Unconditioned and man's understanding or interpretation of it. There happen to be different conceptions of the Divine or the Unconditioned in different religions and they also undergo change in the respective religious traditions in the course of their evolution and development. But these changing conceptions of the Unconditioned and the changing values of religious and secular life do not make any change in the character of the Unconditioned itself. It is not religion itself which is unchanging but the truth or the essence of religion, namely, the Divine, the Infinite or the Unconditioned that remains absolutely unchanged. Religion embodies the revelation of the Divine but it should not itself be confused with the Divine. The revelation of the Divine is received by man and interpreted by him under the conditions of existence. So religion is involved in an ambiguity as it contains in it both the eternal truth and its finite expressions. It does not, under the conditions of existence, possess the truth of the Divine in an unambiguous way.

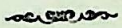
But in spite of its involvement in the finitude, the uniqueness of religion is not lost. It cannot just be treated as a creation of man or as a part of man's culture. It belongs to a higher dimension altogether as it embodies the Truth or Value which is received by man in revelation and is not created by him. Thus religion cannot be reduced to morality

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

or culture. Rudolf Otto had to adopt the word numinous in order to distinguish the real content of religion from that of morality. The essential difference of religion from morality and culture is that religion directly points out to the Divine or the Unconditioned. It contains the revelation of the Infinite and so it necessarily has a supernatural or superhuman reference. But morality and culture cannot lay claim to any such revelation and they do not directly or necessarily refer to the Divine or the Transcendent.

Religion has thus to maintain its essential and unique character. It should not be confused either with religionism or with morality and culture. The attempt to reduce religion to morality and culture is as perilous and fraught with as serious consequences for the individual and the society as a whole, as the attempt to reduce it to religionism. Religion is neither morality, nor culture, nor it is religionism. It is, essentially speaking, the Way to the Divine and to the holy life.



Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Selected Bibliography

Aurobindo, Sri, Essays on the Gīta. First Series, Arya Publishing House, Calcutta,

Aurobindo, Sri, On yoga I The Synthesis of yoga, Sri Aurobindo Ashram, Pondicherry, 1957.

Aurobindo, Sri, Savitri, Part One and Part Two and Three, Sri Aurobindo Ashram, Pondicherry.

Aurobindo, Sri, The Human Cycle.

Aurobindo, Sri, The Life Divine, First Volume, Third Ed. 1947, Second Volume, Part I and II, Second Ed. 1944, Arya Publishing House, Calcutta.

Adams, James Luther, Paul Tillich's Philosophy of Culture, Science and Religion.

Agrawal, V. S., Sparks from the Vedic Fire. School of Vedic Studies, Banaras Hindu University, 1962.

Alexander, S, Space, time and Deity.

Anderson, Bernard W, Understanding the Old Testament.

Ayer, A. J., ed., ... Logical Positivism. The Free Press, Illinois, 1959.

Belvalkar, S. K., ed., The Brahma-Sutras of Bādarāyaṇa with the Comment of Śaṅkarāchārya, Ch. II, Quarter I and II, Oriental Book Supplying Agency, Poona

Belvalkar, S. K., and Ranade, R. D., History of Indian Philosophy, Vol. II. Bilvakuñja Publishing House, Poona.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Bhattacharyya, Haridas, The Foundations of Living Faiths, First Volume, University of Calcutta, 1938.

Bhattacharyya, K. C., Studies in Philosophy, Vol 1 ed. Gopinath Bhattacharyya. Progressive Publishers, Calcutta, 1958.

Bradley, The Principles of Logic.

Bradley, Appearance and Reality

Burtt, Edwin. A., Types of Religious Philosophy

Candrakīrti, Prasannapadā, Commentary on the Madhyamakashāstra of Nāgārjuna. Ed. P. L. Vaidya. The Mithila Institute, Darbhanga, 1960.

Chakravarti, S. C., The Philosophy of the Upaniṣads. University of Calcutta, 1935.

Dhalla, Zoroastrian Theology.

Dharmarāja Adhvarin, Vedāntaparibhāṣā, ed. S. S. Suryanarayan Sastri. The Adyar Library, Adyar, 1942.

Dasgupta, S. N., A History of Indian Philosophy, Vol. II. Cambridge University Press.

Evelyn Underhill, Mysticism. University Paperbooks. Methuen : London.

Foot Moore, George., Judaism In the First Centuries of The Christian Era, Vols. 1 and II. Harvard University Press, 1958.

G. Van Der Leeuw, Religion in Essence and Manifestation, tr. by T. F. Turner, George Allen and Unwin Ltd, Second Ed. 1964.

Haldane, J. S., Mechanism, Life and Personality.

Hammerton, John, ed., Encyclopaedia of Modern Knowledge, Vol 1,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Hastings, James, e. d., Encyclopaedia of Religion and Ethics Vol. III.

Hick, John, Philosophy of Religion. Prentice-Hall, INC.

Hick, John, ed., Classical and Contemporary Readings in the Philosophy of Religion. Prentice Hall I. N. C.

Īśvarakrishṇa, Sāṅkhya-kārikā.

Langley, G. H., Sri Aurobindo.

Latourette, K. S., A History of Christianity, Harper and Brothers Publishers, New York, 1953.

Mahadevan, T. M. P., Outlines of Hinduism. Chetana Limited, Bombay.

Mahadevan, T. M. P., The Philosophy of Advaita. Luzac and Company, London.

Maitra, S. K., An Introduction to the Philosophy of Sri Aurobindo.

Maitra, S. K., Studies in Sri Aurobindo's Philosophy, Banaras Hindu University, 1945.

Maitra, S. K., A Critical Exposition of Nicolai Hartmann's Ethics, 1954.

Misra, R. S., The Integral Advaitism of Sri Aurobindo. Banaras Hindu University, 1957.

Mookerjee, Satkari, The Buddhist Philosophy of Universal Flux. University of Calcutta, 1935

Murti, T. R. V., The Central Philosopy of Buddhism. George Allen and Unwin Ltd, London, 1960,

Nāgārjuna, Madhyamakashāstra. Ed. by P. L. Vaidya. The Mithila Institute, Darbhanga, 1960.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Otto, Rudolf., The Idea of the Holy.

Patañjali ... ... Yoga-Sutra.

Prajñākaramati, Pañjikā, Commentary on Bodhicaryā vatāra, ed. by P. L. Vaidya. The Mithila Institute, Darbhanga, 1960.

Radhakrishnan, S., An Idealist View of Life.

Radhakrishnan, S., Indian Philosophy, 2 Vols. George Allen & Unwin Ltd, London

Radhakrishnan, S., Eastern Religions and Western Thought, Oxford University Press, 1940.

Radhakrishnan, S., The Hindu View of Life, George Allen & Unwin Ltd.

Radhakrishnan, S., ed. The Principal Upaniṣads. George Allen & Unwin Ltd., London, 1953.

Ranade , R. D., A Constructive Survey of Upanisadic Philosophy. Oriental Book Agency, Poona.

Śaṅkaracārya, Commentary on Brahma-Sūtra. Nirnaya Sagar Press, Bombay.

Śaṅkarācārya, Commentary on the Bhagavadgītā.

Śaṅkarācārya, Commentaries on the Upaniṣads.

Scheeben, M. J., The Mysteries of Christianity, Tr. by Cyril Vollert, S. J., B. Herder Book Co.

Shantideva, Bodhicaryāvatāra, ed. by P. L. Vaidya, The Mithila Institute, Dharbhanga, 1960.

Sircar, M. N. ... ... The System of Vedantic Thought and Culture.

Tagore, R. N., The Religion of Man. George Allen & Unwin Ltd.

Temple, William., Nature, Man and God.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Tillich, Paul., The Protestant Era, Tr. and ed. by James Luther Adams.

Tillich Paul Systematic Theology, 3 Vols. The University of Chicago Press.

Trueblood, David Elton, Philosophy of Religion, Harper & Row, Publishers, Newyork.

Vācaspati Miśra, Sāṁkhyatattva Kaumudi.

Vijñānabhikshu, Sāṁkhyapravacanabhāṣya.

Vijñānabhikshu, Sāṁkhyasāra.

Vyas Yoga-bhāṣya, commentary on Yoga-sutra of Patañjali.

Zaehner, R. C., Hinduism. London, Oxford University Press, 1962.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Index

Absolute (Absolutism, Reality), 2, as *Sat*, 38-40; *Sat* as Conscious Force, 49-52; Being and Becoming as poises of *Sat* or the, 67-68; identity of the individual soul or ātman with *Sat* or the, 71-74; higher logic or logic of the Infinite and the, 91; supermind, the creative aspect of the, 115; the Mādhyamika does not accept any ontological reality or the, 209-211; as Unconditioned, 213 ff.

Adam, 180.

Aditi, 120.

Advaitism, of Āruṇi, 68; of Śaṅkara, 68; Āruṇi's integral, 73-74; logic of the Infinite and the integral, 91; See also Ch. III. 'Reality and Process in the light of Āruni' and also under Absolute.

Agrawal, V. S., 120.

Ahura Mazda, 126, 127, 217, 218.

ajātivāda, 78.

Alexander, S., 53.

alokasaṁvriti, 184.

Amos, 156.

Anderson, Bernard w, 155 n.

Angra Mainyu, 126, 127, 217.

Arjuna, 138, 139.

Āruṇi, Reality and Process in the Light of, Ch. III., his view of manifestation of the world-process, 62-65; advaitism of, 68, 73; his view of identity of ātman and Brahman, 71 ff.

arthavāda, 119.

Arya Samaj, 149.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

asat, Sri Aurobindo's interpretation of, 44-46; Śaṅkara's interpretation of 46-48; as ultimately real, its criticism, 40-44.

asatkāryavāda, 41, 44, 59, 87.

Aurobindo, Sri, 39,40,44,45,49,50,52,54,69,90,93,140 149.179,180,219,220; his view of Life, Ch. V.

Avatāra, 124,144. as descent of God in history, 145.

Bateson, William, 93.

Becoming, as ultimately real, 54-58; criticism of theories of, 58-60; self or 'I' inexplicable in terms of, 60-62; as a poise of *Sat* or Absolute, 67-68; Śaṅkar's criticism of, 68 ff., critical examination of Śaṅkara's criticism of, 70-71.

Being *(Sat)*, as ultimate reality, 2; highest, 2; structure of, 3, reason and the structure of, 4 ff., metaphysics meant to reveal the character of, 6; man's existential situation and enquiry into the nature of, 7; metaphysics rooted in, 9; meaning of metaphysical statements and the mysteries of, 10; reality as *Sat* or, 38-40; world and *sat* or, 66-68.

Bhagwandas, 149.

Bhattacharyya, K. C., 3.

Bhūtakoṭi, 184.

Belvalkar, 64.

Bergson, 54, 56.

Bodhisattva, 180, 181, 204-207.

Bradley, 79, 84, 85,

Brahman, Sat as, 2; see Ch. III. Reality and Process in the Light of Āruṇi and also Absolute.

Brahma-Samaj, 149.

Bruno, Giordano, 221.

Buddha, 57, 181.

Buddhism, 57, 163, 181, 214, 215, 223.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Burtt, E. A., 60 n.

Candrakīrti, his criticism of Causation, 42, 77, 78; his interpretation of the meaning of ārya satya, 163; his three definitions of saṁvriti, 183, 184; his interpretation of nirvāṇa, 188, his interpretation of śūnyatā, 195; his interpretation of nirvāṇa as tattva, 200.

Causation, the problem of, 76; the Mādhyamika criticism of, 76-79; critical evaluation of the Mādhyamika criticism of, 79-83.

Christ, Jesus, 30, 31, 33, 216.

Christianity, 214-216, 220.

Cyrel Vollert, SJ, 34.

Daksha, 120.

Dasgupta, S. N., 81.

Death, law of, 106; justification of, 107, sting of, 108; not opposed to immortality, 109.

Dharma, the meaning of, Ch. IV. Kaṇād's definition of, 118; Mīmānsā view of, 119-121; Śaṅkara's definition of, 122-124; Bhagavadgītā's view of, 124-126; and the divine nature of man, 127-129; and mokṣa, 129-140.

dharma nairātmya, 192.

Driesch, 102.

Egypt, 155.

Evolutionary theories, 53.

Exodus, 155.

Foot Moore, G., 156, 161.

Galileo, 221

God (Godhead), 2,10,15, 31,33,52,55,119,120,121,124, 125,126,135; as ethical, its criticism, 136,139,140; of the Bhagawadgītā, 144; of the Rāmāyaṇa, 145; Judaic view of, Ch. VIII, 215-16; Christian view of,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

216-17. Zoroastrian view of, 217-18; see also under Absolute and Brahman.
Goethe, 105.

Haldane, 95, 101, 102 n.
Hegel, 12.
Hertz, H., 101 n.
Hīnayāna, 191.
Hīnayānists, 191, 192.
Hinduism, and modernisation, Ch. VII; continuity and change in, 142-46; universality of, 146-49; modern phase of, 149-52; and material progress, 152-54; 214, 215, 253.
History, Judaic conception of, 156; mechanical interpretation of, 156.
Hosea, 156.

Indra, 166.
Israel, 161.
Īśvara, *prasad* of, 139; see also under God, Absolute and Brahman.
Īśvarakrishṇa, 167, 177.

Jaina, 76 n., 87, 88, 89.
Jainism, 89, 119, 223.
James Luther Adams, 32.
Jehovah, 121; see also under Judaic view of God, Ch. VIII, 217-18.
Jīvanmuktā, 136.
Judaism, 121; Mīmānsā and, 121-22; Some notable features of, Ch. VIII; conception of God in, 155 ff., conception of man in, 158, 159; its direct appeal to nation, 159-162; 214, 215, 216.

Kaṇād, 122.
Kant, 13, 14, 21, 52.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

karma, nitya, 119; naimittika, 119; kāmya, 120; doctrine or law of, 123, 151, 152, 153, 154.
karma-mārga, 170.
Krishṇa, Lord., 130, 137, 138, 139; see also under God of the Bhagavadgītā.
Kurukṣetra, 144.

Langley, G, 54.
Law of Contradiction, 84, 85, 86.
Law of Dependent Origination, 57, see also under Pratītyasamutpāda.
Law of Excluded Middle, 85; 86.
Linguistic analysis, 1.
Logic, of the Infinite, 90, 91, 92; higher, 69, 91; formal, 69.
Logical Positivists, 73.
Logos, 12, 14, 16, 21, 30.
lokasaṁvriti, 184.
lokasaṇgraha, 133, 134.

madhyama mārga, 191.
madhyamā pratipat, 193.
Mādhyamika, 2, 6, see also Ch. IV and Ch. x.
mādhyamika dialectic, see Ch. IV.
Mahābhārat, 129, 138, war, 139; 145, 152, 223.
mahākaruṇā, 204-7.
mahāyānists, 192.
Maitreyi, 142.
manan, 9.
Manusmriti, 129.
Marīchi, 122.
materialism, 49.
materialist denial, 114.
materialists, 76 n.
Merzm, J. T., 101.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

metaphysics, meaning of, Ch. 1; K. C. Bhattacharyya's view of, 5; necessity of, 6 ff.; religion and, 8 ff., presuppositions of, 9.
mithyā saṁvriti, 184
moha, 138.
mokṣa, 118, dharma and, 129-40, 152.
Moses, 121, 155.
Murti, T. R. V., 75, 78, 79.
mysticism, 145.
myth, 35.

Nāgārjuna, See Ch. IV and Ch. X.
naimittika karmas, 119.
Naiyāyikas, 44, 88.
Nārada, 10, 165.
New Being, 35, 36, 37.
Newton, 55.
nididhyāsana, 9.
nihilist, the Mādhyamika not a, 201-203.
niḥśreyaśa, 122, 188.
nirvāṇa, its freedom from all categories, 187-91; as Tattva, 200-201; three kinds of, 203-204; and mokṣa, 207-209; not an ontological reality, 209-211; and nothingness, 211-212; sopadhiśeṣa, 203; nirupadhiśeṣa, 204, 212; apratiṣṭhita, 204, 206.
nirupadhiśeṣa, nirvāṇa, 204, 212.
nitya karmas, 119.
nivrittilakṣaṇa dharma, 122, 131.
Nyagrodha tree, 73.
Nyāya. 76 n., 87, 88, 89.
Nyāya-Vaiśeṣika, 41.

Otto, Rudolf, 156, 225.

Pañcaskandha, 4, 163, 191.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

pañchīkaraṇa, 64.
Pāndavas, 137, 138.
Pāramitas, six, 187; 210.
parāvidyā, 9.
pariṇāmavāda, 88.
pāramārthika satya, 6, 183, 184, 185.
Parmenides, 12.
Pascal, 8.
Passover ritual, 155.
Patañjali, 176.
Philo, 158.
prajñā, nature of, 185-87.
Prajñākaramati, 183, 184, 187.
Prārthanā-samāj, 149.
pratītyasamutpāda, 57, 83, as śūnyatā, 185; 193, as śūnyatā, upādāya prajñapti and madhyamā pratipat, 194.
pravritti lakṣaṇa dharma, 119, 122, 123, 131, 132, 133
Prophetic religion, 145.
pudgala nairātmya, 191-92, 208.
Puruṣottama, 124.
Radhakrishnan, S., 53, 57 n., 82, 88, 89. 149, 153.
Ramkrishṇa, 149.
Ram Mohan Rai, 149.
Ranade, 38, 64 n.
Reality, as Sat, 38-40; see under Absolute and Brahman
Reality and Process, see Ch. III.
Reason, ontological and technical, 12-21; finitude and ambiguities of actual, 21-25; conflict within actual, 26-30; in final Revelation, 30-37; autonomous and heteronomous, 26-27; theonomous, 28-29; existential conflicts of, 30; higher, 90.
Refusal of the Ascetic, 114.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Religion, and man's existential situation, 213-19; and Religionism, 219-22; and Values, 222-25.
Revelation, 26 ff., 30 ff.
Ṛta, 92, 124.

samskṛta dharma, 191.
saṁvriti satya, 6, 183-85.
Sanak, 122.
Saṇandan, 122.
Sanātan dharma, 129, 132.
Sanat Kumār, 10, 165.
Śaṅkara, 14,40,41,42,43,44,45,46,51,52,59,61, 65-67, 70,71,122,123,127,166,208.
Śaṅkarites, 85.
Śāntideva, 183, 184.
saptabhaṅgī, 89.
Sarvāstivādins, 193.
Sat, 38 ff., see under Absolute.
satkāryavāda, 79, arguments for, 81, 87, 89.
satyasya satyam, 3.
Sautrāntika, 189.
sin, 23, 214, 215, 216.
Sircar, M. N., 39.
Socrates, 15.
sopadhiśeṣa, nirvāṇa, 203.
Spinoza, 2.
śramaṇa, 188.
śravaṇa, 9.
Srīharsh, 81.
suffering, 7, as ārya satya, 163; a fact and a mystery, 163; Upanisadic View of, 164-67; its analysis in Sāṁkhya philosophy, 167-76; and liberation, 176-179; in liberation, 179-80;

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

śūnya (śūnyatā), 184, 185; 192-194; not itself a view (dṛṣṭi), 194-98.

Tagore, R. N., 149.

Tathāgata, 206.

tathatā, 184.

tathyasaṁvriti, 184.

Teleological proof, 52.

Temple, William, 8 n.

Tilak, 149.

Tillich, Paul, 2 n., see Ch. II; 221.

Truth, two kinds of, 183-85.

upādāya prajñapti, 193, 194.

Vācaspati Miśra, 168.

Vaiśeṣika, 65, 189.

Vijñānavāda, 91.

Vijñānabhikshu, 168, 173, 176.

Viṣhṇu, 120 n.

Vivartavāda, 88.

Vivekanandda, 149.

vyāvahārika satya, 6.

Weismann, 105.

Yājña, Virāt, 120, sarvahuta, 120.

Yājñavalkya, 38.

Yudhiṣthira, 130, 137, 138.

Zaehner R. C., 129-140.

Zarathustra, 127, 217, 218.

Zoroastrian (Zoroastrianism), 126-27, 217.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Other Books on Philosophy an Religion

1–The Indian Religious Tradition—
Dr. Paul Younger, McMaster University, Canada. 25-

2–Nagarjuna Philosophy by Venkata Ramnana (as presented in Prajna Parimita Shastra) an exposition of Philsophical conceptions basic on Mahayan Buddhism. 35

3–The Philosophy of Mandukya Karika :
by C. Conio, Milan, Italy. 2

4–Introduction to Madhyamik Philosophy :
by Thakur Jaidev Singh. Ex-Principal of Y. D. College, Lakhimpurkheri.

5–Conception of Buddhist Nirvana :
by Theod. Stcherbatsky with elaborate Introduction and analysis also containing Sanskrit Text of Madhyamik Shastra. 3

6–Teilhard de Chardin & Shri Aurobindo :
A focus on fundamentals. by K. D. Sethna

7–Soul Theory of the Buddhists :
by Theod. Stcherbatsky

8–Rudolf Otto & Hinduism :
(A critical study of German Theologian)
by Dr. S. P. Dubey

9–Navya Nyaya System of Logic.
by Dr. D. C. Guha, with preface by Professor Daniel Ingalls.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

BHARATIYA VIDYA PRAKASHAN
Oriental Publishers & Booksellers
P. B. 108, Kachauri Gali
VARANASI (INDIA)

Ganesh Varni Digambar Jain Institute, Naria, Varanasi